

The Immortal Image of God

- Volume I -

(Translation in English language by Marius Golea, started on 17th of July 2021, finished on 19th of August 2021)

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Note: the author of this translation encourages the readers to disseminate this text to whomever would be interested in and on any support and in any format. Also, in order to be possible to quote the writings of Father Professor Dumitru Stăniloae, since this is only an unpublished manuscript, the author of this manuscript – translation, offers for free, to all the people interested in, the right to use the translation text, AS IT IS, while quoting it AS IT WOULD BE THEIR OWN TRANSLATION of Father Stăniloae's works; in order to do that, please use the page numbers and the sources as mentioned (on

¹ Today the space era has begun! Jeff Bezos, a few earthly days after Richard Branson conquered the space on a private initiative, has flown at his turn, at the edge of the space. And there is no contradiction between the Christian religion and science by and large; actually, the science doesn't nothing else but to scientifically found the "unveilings" of the Christian religion. Even Saint Maximos the Confessor called the Creation as the entire universe, and he said that the man's mission is to deify the universe / the cosmos and to bring it back to God, deified, and as an offering. The whole universe must become the Church of God. I think that from now on, Christendom must change the paradigm of thinking, starting with the replacement of the collocations as: "earthly life", "world" as Planet Earth etc. But, the most important thing the Christendom must do is that of accepting the science as a partner and as a means for Christianization. The Christian Church must see its mission as offering the religious support to the space travelers and workers, whom to accompany, in order to preach the Word everywhere in the universe. Planet Earth is only a temporary stage, a very small and insignificant one. Maybe, in some 50.000 year, or it might be even sooner, the human species will encounter "extraterrestrial" beings endowed with rationality... That will require another drastic consideration of the Christian paradigm, for "the man", the "human being" will not longer be the only one in the image of God. I remember a Holy Father from Philokalia saying: "If God wanted to create other worlds, why would you care?". This would bring, willingly or not, another reconsideration of the way in which we see the man/God relation and the way we see the fact that the man is "in the image of God". Christendom hasn't come out yet, from the ancient conception on universe, with the Planet Earth and with the human being as center of the universe. But you know what? Right now, when I am writing this, the Christendom has only about (not fully yet) two days (remember what the Prophet David said in his Psalm 90: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night). Although the Christian theologians started preparing for the end of the world and for the second coming of our Lord Jesus Christ, and they behave like they have already found everything about God, we, the Christians are, actually, in the very young age of the Christendom's childhood. The universe is thought as being between 150-250 billion lightyears. Who, in his right mind, would thing that God went such long way and that He did such an extensive effort for creating the universe, and then to bring it down to an end, after only "two days"? I strongly believe that the Creation/the Universe will last for billions of lightyears from now on, and the human race will expand and deify the entire universe and offering it to God as His deified Christian Church. So help us God!!!

APA quotation style) in the present translation. The intention of the translations' author is only that of giving the great theology of Father Dumitru Stăniloae, as a gift, to all the Christians, and not only.

This is probably the most difficult theology book we have ever read! It seems to us rather **the highest theological philosophy one could ever write!** While translating it, we felt, on diverse occasions, the urge to quit, and not because of the text's difficulty, but rather because of being overwhelmed... Thanks God, for giving us the power to bring it to a good end!!!

On the other hand, this is a theological work unlike any other, for it is the expression of the theology impropriated by Father Professor Dumitru Stăniloae during his whole career, and expressed now as an own and coherent philosophical-theological system, including a very few quotations from other sources, and mainly limited to the New Testament. In other words, this is not a "book written by using the content of other books", but it is a book recording an entire personal theological life's content, and it is a conclusion of a whole life lived as concretizing theology.

pg.	translated original text	restored theological conception / category
STĂNILOAE, Dumitru. 1995. <i>Chipul nemuritor al lui Dumnezeu / The Immortal Image of God</i> . Cristal: Bucharest.		
Chapter I – General Characteristics of the Man as Immortal Being		
1. The Man, the Immortal Image of God, as Restored and Consummated in Christ		
13-14	“The man remains immortal while he is always thirsty for knowledge, while he lives being aware of having always something new to know, namely, while he is aware of a direct connection with the infinite God, and not in the monotony of an essence submitted to the same laws but in connection with the One Who makes Himself known to the man in always other depths of Him. And knowing God as always new reality, not-submitted to some laws of the repetition, it is knowing Him as real Person. And this knowledge it is, in the same time, a loving relation. Only by loving God and only in the conscience that he is loved by God, the man advances into a	Immortality

	live which he won't ever have enough of. Even the one who truly loves a person and who is loved by that person, that one wouldn't ever want either that person to die, or him. But the love amongst people has moments of boredom, due to a paradoxical union of the man's limitation with a certain permanent novelty. That's why the people's love for one another it can only with difficulty not to end in a continuous boredom, which the love gets colder and the communication weakens in." (Stăniloae 1995, I: 13-14)	
14	"Only God is infinite as Subject to be known, for He is a Subject Who makes Himself known as always new, through His love towards the one who finds always new resources in this for loving Him. And only because God is like that, the man can be, at his turn, in a certain measure, like that too, as image of God, feeling the need for an endless relation with God, in order to know God in His cognoscible and communicable infinity. That's why the immortality is a gift from God. The man is immortal through his connection with God and the man has been made like that by God, in order the man to become immortal through this connection." (Stăniloae 1995, I: 14)	Immortality
14	"The sin breaks the man from God and it keeps the man locked up, egotistically, in the man's own pride, the man pretending that he has nothing else to know except a physical and biological nature submitted to some laws of the repetition which, consequently, would be the only ones accessible to the man's knowledge without the communication with God. But	Immortality

for the man in this case too, he still knows a few things and the man's conscience in this case too, it must occupy itself with something, the man preoccupies himself endlessly with the monotonous reality thus known by him. This narrow preoccupation is one with the man's death, which isn't a total disappearance but it is an eternal lack of real novelty. The man remains a weakened image of the Logos of God, for the man remains in a connection with the creation imprinted with his rationality, but he continues to exist imprinted with the rationality of the Logos, even if he has narrowed that rationality and even if he has crooked it. The man cannot die totally, for the man cannot exist the connection with the divine Logos, because of his rational constitution and because of his rational creation, and because him and those ones keep, if not an infinity in themselves, at least a connection with the infinite Logos and an impossibility of exiting that connection. So, the man will really be able to be immortal if he doesn't choose the egotism of the loneliness. But one can say that the man is an immortal being in alternative meaning. The man no longer dies totally, even in the case of breaking himself from God, for God no longer annuls any of his created conscious images, and God neither annuls the world. But the man can choose to himself, between an immortality of the live and a tormented immortality having a locked-up existence in its own limitation, to say so. The man is immortal for he tends to comprise the infinite, but he never can do that, because the man always comes across a margin which he wants to cross

	<p>over. The man lives the following paradox: he is always neighbor to a margin, but he always has within himself the power to continue living and manifesting himself as new, somehow crossing over each margin only in order to find a new margin. About the real exceeding of any margin spoke Saint Apostle Paul and, after him, Saint Gregory of Nyssa who took from Saint Apostle Paul (Philip. III: 14) the idea about the continuous tending towards the things from ahead, or about epektasis. The man is potentially eternal, for he will advance into infinite, in interminable progress, when he doesn't remain stuck to the same margin. The man will be by this too, the image of God Who is eternal, for the man doesn't get ever enough of the infinity which God has it by His nature, from ever. When the man will reach the full union with God through Christ, the man will enjoy an actualized eternity, for he will enjoy in an actualized manner the infinity too, but only through his participation to the infinity of God, or by grace, and not by nature." (Stăniloae 1995, I: 14-15)</p>	
15	<p>"The man makes his road towards infinity by continuously transcending, vertical and horizontal. By this the man gets to know his road towards God, towards people, and towards the world, for he wants to comprise everything, like God does. Transcending towards people means also a convergence with them, because the man won't be able to comprise his fellow human's things if they do not give him those things as gifts. All the people are enriched through God and through one another. This progress isn't according to the body, but it is</p>	Communion

	<p>according to the soul. This progress can advance endlessly only for it is according to the soul. The man doesn't extend himself only by taking, but also by giving. The more the man gives, the more he opens himself for receiving, and the more the others are opened to him in order to give him their share.” (Stăniloae 1995, I: 14-15)</p>	
15	<p>“The infinity of the progress of the progress towards infinite it is shown especially in the continuous consummation of the man. The man can never reach the end of the kindness with his deed, or the end of the understanding, or of the gentleness relatedly to others. The man always sees that he must advance even further. This shows that the man doesn't advance towards infinity except through communication with other persons and, in the last analysis, with God. The man must recognize those as borders, but also as life sources of him. If those hadn't been borders, the man wouldn't have had to advance beyond himself and those ones wouldn't have been life sources and voluntary horizons transparent to him.” (Stăniloae 1995, I: 15)</p>	Progress
15	<p>“The man is a rational and speaking or communicative being, and inexhaustible, and that's why thirsty for immortality and capable of immortality.” (Stăniloae 1995, I: 15)</p>	Man
15	<p>The death came to the man as something contrary to nature. The man feels that in the fact that he cannot reconcile with the death, in the fact that the death is a principal and permanent problem to him. That's why, even his nature tells</p>	Death

	<p>him that he cannot be destroyed by a total death, for within man there always remains a thirst of knowledge and of communication, even if his knowledge is reduced to knowing the nature's laws and to knowing his fellow humans, as unsatisfactory entities. Even in this the man can have a certain advancement, though an inessential one. The man remains even in his relations with his fellow humans with the desire to impose himself to them increasingly more, in order to use them increasingly more." (Stăniloae 1995, I: 15)</p>	
15-16	<p>"The man never has enough of a certain communication with others, even when he perverts that communication in a bragging and in the desire of being ceaselessly praised by somebody, deceiving himself just by that with an apparent infinity of his, even if he takes as support for this communication an increasingly empty language or a language increasingly liar. The man can show his ceaseless thirst for progress in ceaselessly searching for others' shortcomings and of his pretended qualities." (Stăniloae 1995, I: 15-16)</p>	Man
16	<p>"While the spiritual life of the one who has God and his fellow humans as dialogue partners, and as contents of knowledge and of love, he always increases in fullness and in joy, the life of the one who doesn't know as worthy of cherishing except the perishable things and his own ego, it becomes a torment of the emptiness, of the meaningless, and of the absurd of the entire existence. The last one permanently lives the sentiment of the one who would want to perish, but he cannot escape his existence,</p>	Hell

	<p>though. As he hasn't given his existence to himself, likewise he cannot kill himself. This is the eternally lives death, of the hell. That's why neither the image of God is totally erased in him, but it is crooked increasingly more, becoming even more hideous, from wonderful as it was. Even his body's death isn't a destruction of his soul, but it is rather a corruption of the soul, which corresponds to the body's corruption. It is maybe like some kind of corrupt body, and in continuous and endless corruption; and his resurrected body will be in such a condition." (Stăniloae 1995, I: 16)</p>	
16	<p>"The man, being able to advance, through kindness, in the consummation of the godlike image from within himself, to an increasingly higher likeness with God, through an ever-greater union in love with God and with his fellow humans, and by this the man advances into the life of the happy immortality. But to the immortality with the body, according to the Christian faith, the man cannot reach after his body feel prey to corruption and to death through the Adam's sin, except through the resurrection that has been made possible to us through the resurrection of the Son of God Who has assumed our body and Who defeated the death through His resurrection." (Stăniloae 1995, I: 16)</p>	Paradise
16	<p>"The man can be image of God and he is destined, through nature, to immortality, for the man has a soul differing from the body composed out of matter. The body couldn't be thirsty for the endless and always new knowledge about the infinite God, neither for the relation of immaterial love with the</p>	Man

	<p>immaterial God - and therefore eternal -, and for the understanding with his fellow humans and for communication with them. The man gets thirsty for that for he sees in God, and also in his fellow humans, an endless spiritual depth and complexity, and he sees at his fellow human a thirst for knowledge similar to his one, united at them too, with the thirst for eternity. The man realizes that the true infinity, namely the true content of a knowledge truly new eternally, that content cannot be except a Person Who isn't submitted to the human shortcomings, and Who can give Himself as a gift, willingly, and infinitely." (Stăniloae 1995, I: 16)</p>	
16	<p>"Even the fact that the man cannot reconcile himself with the death and that he always searches for new ways of escaping the death, of for defeating the death, it shows that the man is made for immortality." (Stăniloae 1995, I: 16)</p>	Immortality
16	<p>"The road back from the spiritual death which the man has reached in, because he has turned himself towards the world as reality limited in many ways but considered as exclusive, the man cannot travel it, according to the Christian faith, except into Christ. This is for Christ is both God-Person and the man accomplished at maximum in His character as Person destined to the eternity into God. In Christ the humanity is elevated in God-Person but without the humanity being confounded into Him. By entering Him as man in relation with the people, as persons of the same being, all the people will be able to remain into eternity if they keep alive</p>	Personalism

	the relation with Him, and He infinitely gives them God, as a gift.” (Stăniloae 1995, I: 16)	
16-17	<p>“Christ is the Son and the Word of God made man. In Him, the humanity is framed within the godlike Hypostasis, eternally bearer of godlike nature. In Him, the human rationality had, as in His own Person, the knowledge of the godhead’s infinity, and He can communicate it to the people, endlessly, in a mode accessible to the people. Christ loves the Father, as man, with His love of Son, and the Father loves Him as man too, with His love of Father. The human has achieved a worthiness for infinite love, by being the human of the Son of God, and the human as become characteristic to the Son of God it has achieved the capacity of the endless love of God. Christ keeps in an indissoluble connection the rationality of the mankind with the divine rationality, the divine rationality being one with the divine Hypostasis, but it is too, hypostasis of the assumed humanity. This one can no longer be locked-up within world as in a reality independent from God, and exclusive, but it is eternally deepened into knowing the godhead from the divine Hypostasis, which has become own hypostasis, and with Him in the Father’s love.” (Stăniloae 1995, I: 16-17)</p>	Christ Jesus
17	<p>“The Word of God has defeated, in humanity, the death, he has made the humanity immortal, firstly on spiritual plan, and then this immortality has reverberated upon the body too. The Word, as image of the Father, he has restored the humanity as humanity “in His image”, He loving, together</p>	Christ Jesus

	with His humanity, the Father as supreme and inexhaustible origin of the life, and the humanity seeing God-the Father – for the humanity is partaker to the Son.” (Stăniloae 1995, I: 17)	
17	<p>“Christ hasn’t defeated only the death of the spirit into the assumed humanity, but He has also defeated the death that was prolonged into the humanity’s body. But He hasn’t defeated the death by keeping the body untouched by death. This is for, the Son of God by assuming the humanity, He has taken upon Himself also the responsibility of the humanity towards God, in the las analysis a responsibility towards the Father as supreme Life Source. He hasn’t remained only as the One Who has strengthened our quality of persons who think and who speak to one another and who answer Him and to the Father - Him being the supreme Word -, but He impropriated in the same time our quality as liable people. This quality had to go, because of the sin, to the total surrender of our life to the Father, in order the sin to be overcome. But we weren’t able to willingly accomplish this requirement, because that would have equaled the exceeding of the sin by ourselves. But, as we are unable to escape the death, we would have been dying unwillingly. That’s why we weren’t either able to defeat the death, once entered within our nature, without becoming a voluntary surrender of the humanity to the Father, namely a surpassing of the sin.” (Stăniloae 1995, I: 16-17)</p>	Death
17	“The Word of God has made Himself liable, instead of us, up	Christ Jesus

	to the end, in front of the Father, by totally willingly enduring the death, though He had no sin. That's why He defeated the death through resurrection.” (Stăniloae 1995, I: 17)	
17	“By making Himself man, the Word of God hasn't accomplished as man only the full of love and responsibility relation with God in our behalf, by receiving and by defeating through that the body's death too, but He also entered a relation of maximum efficiency, in good, with His fellow into humanity. This consequence was implied in the fact itself that he has made Himself man, of-the-same-being with us, according to humanity, so that he received the death which the humanity was submitted but he has defeated it, with His godlike power shown also in His humanity elevated to sinlessness.” (Stăniloae 1995, I: 17)	Christ Jesus
17-18	“As man, Christ's relation with us as His fellow humans, it is the relation of efficiently saving us from all evil, from all estrangement from God, for He is also the Son of God. He is so naturally communicable to us as man, as our fellow human are communicable too. But in His communication with us we have too, the communication of God with us. Therefore, Christ communicates us the immortality of His humanity into spirit, namely the immortality which we can have by knowing and loving the infinite God, by the fact that Christ has made Himself so accessible to us, in His relation with us as man, as any other man, but he communicating us in the same time His victory upon body's death, towards an eternal life into happiness. But we will reach that after we will	Resurrection

	<p>grow up in the attachment to the infinite God through knowledge and through love and by defeating the attachment to the world as to the sole reality. We accomplish this growth also in union with Him. More precisely, in this life we don't receive only the resurrection into spirit - through the spiritual communication with Christ and not without growing in it by our effort too – but we also receive an earnest of the participation to His resurrection with the body, through spiritual communication, but also through the powers of His resurrected body, into the Holy Mysteries and especially into the Holy Impartation. This being an impartation with His body - which lived in cleanness and it was brought as sacrifice to the Father -, it gives us also the power of making an effort in the spiritual growth in the same qualities towards the future resurrection with the body.” (Stăniloae 1995, I: 17-18)</p>	
18	<p>“About the resurrection into spirit which we can gain while still being in this life, or in the communication with Him spiritually through His humanity, in this life of ours, He tell us Himself with the words: “Verily, verily I say to you, that the hour comes, and it is now, when the dead ones will hear the voice of the Son of God and the ones who will hear it, they will resurrect. For as the Father has the live in Himself, so he has given it to the Son to have life in Himself” (Jn. 5: 25-26). And about the future resurrection with the body, consequent to the resurrection in the present life with the spirit, He tells us: “Do not wonder about that, for it comes the hour when all the</p>	Resurrection

	ones from tombs, who did good deeds, they will come out towards the resurrection of the life, and the ones who did the evil deeds, they will come out towards the resurrection of the damnation” (Jn. 5: 28-29).” (Stăniloae 1995, I: 18)	
18	“Christ, as Son of God made man, he is for both resurrections “way” and “life”, for He is the “truth” which cannot be except the infinite as Person, as plenary and eternal existence, and as upholder and creator of the created existence, role-model and helper of the existence in its way towards Him (Jn. 14: 6). He is the “way” for He mas made Himself our fellow human, communicating us by this, increasingly more, out of His “life” as God. He is out “way” towards the resurrection with the body, for he has taken a body which He has resurrected after a life in cleanness and after His body’s death as surrender to the Father, in order to give us His body in the Holy Mysteries, with these powers of His, in order us to reach the state of His resurrection as “life”.” (Stăniloae 1995, I: 18)	Christ Jesus
18	“Christ makes Himself known to us in His quality as “way” and “life” and “truth”; “way” towards resurrection and immortality right through His “voice” which, on one hand, it resounds out of His Gospel and out of the Church which spreads Him through tens of millions of mouths, and on the other hand, it resounds into our conscience, awakening our liability and making us to receive Him and to follow Him into His endless knowledge and love, towards our resurrection with the body.” (Stăniloae 1995, I: 18)	Christ Jesus

18	<p>“In the fact that the Son of God has made Himself human “voice” it is shown again that the Word of God no longer remained the Word of God speaking to us through the world’s things and through other people, but He has impropriated our word, namely he has made Himself One of us also Who speaks to us as a fellow human of ours, but with the godlike power of the One Who resurrects the one who listen to Him.” (Stăniloae 1995, I: 18)</p>	Christ Jesus
18-19	<p>“The Word of God has made Himself not only a fellow human Who speaks to us, directly, His word – in order to be further conveyed by other people – but he is a fellow human needing us, also towards our benefit, since He said that the one who gives food to the hungry and who visits the sick, that one does all those things to Him (Mt. 25: 33-40). He also helps us to fulfill our duties when we are in the role of the ones whom He needs, He impropriating the situation of our fellow human who needs us and who awakens our humanity towards compassion.” (Stăniloae 1995, I: 18)</p>	Christ Jesus
19	<p>“Our relation with Christ, as road towards our spiritual immortality and towards the resurrection with the body forever, it isn’t a relation outside our relation with our fellow humans and with the things seen as gifts give us by Him, in order us to gives those things as gifts to one another, and thus us to increase in the loving unity amongst us. Our fellow humans are transparent to Christ in his quality as “Way”, as the things, revealed as gifts from Him and as gifts amongst us, are too. We understand that He is “way” also through His</p>	Christ Jesus

	body and through the powers imprinted in Him through His savior deeds, body and powers give to us through the Church's Mysteries. Thus, at Christ as target of our eternity we cannot reach except through His humanity, and as such He is target and way communicated to us through Mysteries, but also through our fellow humans and through the gifts we give to one another, and that shows that we cannot reach Him as target except together with others." (Stăniloae 1995, I: 19)	
19	"Our death has been defeated by Christ through His death, for in His death was working the supreme love of the Son of God for us: His supreme love, as man, towards the Father, and His supreme love as God Who has made Himself man for us. The life of the resurrection, which comes of us out of that, it is the live of our consummate communication with God and therefore of the most vivid and endless communication of His with us and of our communication with Him. And this is also the most real mode we known God. This is for only in this dialogue with somebody you really know that one. And the most real direct dialogue is the dialogue of the love." (Stăniloae 1995, I: 19)	Love
19-20	"God has created us for this dialogue with Him, by making us as His images. Being image of God and remaining image of His and developing as such, it means being a dialogue partner of God. And the man by being made communicative dialogue partner to God, he is made towards the eternal existence. The love of God doesn't forget anyone who once entered the dialogue with Him, and therefore God doesn't let that one to	Dialogue

	definitively ceasing to exist. God dialogues with us through His Word. That's why through His Word God also restores us, when we weaken in the direct connection with Him, as dialogue partners; he makes Himself man but He remains God too, for through the mediation of the connection with us, as man, to make us feel the direct relation with us which he has come back into, as dialogue Partner." (Stăniloae 1995, I: 19-20)	
20	"The indelible persistence of the man's quality as image or as dialogue partner of God, even in the man's fallen state, it is shown by the fact that even those greatly doubting the faith, they feel the need to address themselves, when crossing difficult moments, to God, and they do that more intensely than they ever address to the people." (Stăniloae 1995, I: 20)	Dialogue
20	"One can separate himself from any man, but one cannot totally separate himself from God. Sometimes, just in that total forsaking from people you feel that there is Someone nigh to you, and you do not hang above a total void, in the metaphysical loneliness. But that means that only when you Find God through man, you will find in man a firm support, which doesn't let you in the void of the total helplessness. When you meet another in the experience of the ultimate common support into God, this experience will be strengthened to you. This unites my loneliness with the loneliness of another – or your and mine need for supporting each other, of course without a total success, because of the insufficiency of the communion amongst us the people – with	Dialogue

	the dialogical encounter with God. You feel God coming in dialogue with you, even when you no longer feel any man in real, sincere, deep dialogue with you – actually, you feel that especially then. This is shown to us by the case of Job too.” (Stăniloae 1995, I: 20)	
20	“In Christ we encounter God directly, even in human communication. God has descended to the mode of human communication, and the human has been elevated on the level of direct communication with God. In Christ have been united the human closeness with the divine height and consummation of the communication. And the communication amongst us it can achieve this quality from Christ.” (Stăniloae 1995, I: 20)	Dialogue
2. The Two Meanings of the Immortality of the Man: that in Christ and that outside Christ		
20-21	“The fundamental paradox, characteristic to the human being, it consists of the union between his quality of being created by God and in the same time being immortal. This shows the man as not existing by himself, but as existing into and through God, and just for that being immortal, no by himself but through God Who since He created each person as irreplaceable, He no longer allows that person to totally disappear from existence. The creature isn’t simply immortal as God is, but the creature is immortal for is created and upheld in existence as conscious dialogue partner, whether the creature recognizes or not, of the immortal God.” (Stăniloae 1995, I: 20-21)	Immortality

21	<p>“In Christendom the body’s death has two specific meanings. Like the life, likewise the man’s death bears within the paradoxical character of the man’s being. For the man dies, but his being is created for immortality, the death is to man an unnatural phenomenon, a phenomenon of offence and pain. The death is the event projecting upon the entire mankind a tragical shadow. The animals die too, but because of not having conscience, they aren’t preoccupied, in a tormenting mode, with the death. The death preoccupies the man in a tormenting manner for the man is a conscious creature and he has seeded into his conscience the will to not die, but to last forever. And his conscience reflects what his being feels. Thus, the death and the man’s conscience or being, they are in an irreconcilable contradiction. Through conscience, namely through his being himself, the man opposes death, for he wants to defend himself against death. Through will, the man is contrary to death, besides his conscience, as inalienable features of his being, but the death defies the man’s conscience, being, and will, and it seems to bring all things to an end.” (Stăniloae 1995, I: 21)</p>	Death
21	<p>“The conscience, following the being, and the will as another expression of the being, they do not accept defeat. Although they cannot avoid the death, the conscience inspired by the human being himself, it cannot accept the thought that the death has the last word. The conscience associates this state to the ascertainment of the unique value of the person and of his fellow humans, but also to the fully rational judgment</p>	Death

	that the so valuable person cannot be the product of an unconscious nature, but the man is the work of a Being of the same quality, but Who is immortal, and Who will give the immortality to persons created by Him - if those persons, during this life, they remain or strengthen themselves in the connection with Him, despite the fact that the body's death seems to be unavoidable." (Stăniloae 1995, I: 21)	
21	<p>"Some of the people, by reckoning the death of the body as the death of their entire being, they are satisfied with a surrogate of immortality, namely with the living into the memory of their descendants, for the admiration of their contemporaries gained while they are living this life. Other resign themselves with the idea that what they have become during this life it will be preserved into the ensemble of the universal existence which they will merge within. Only a small part of the people, they resign themselves to no longer waiting for any immortality, and they even find in this the freedom of enjoying, without any restraint, of the pleasures of the passing moments. These three categories of people try to chock down the greatest preoccupation of their conscience and by doing so they weaken their conscience itself. The last ones, especially, they reduce their conscience down to a purely theoretical quality, one inefficient from moral perspective, and thus they cause big division and struggle amongst people, by a greediness maintained by the perspective of their future in this life, which is had by no other creature. To all of them, the reconcilment with the</p>	Personalism

	personal death is solidary with despising the man's value as person, by considering the person as a perishing product of an impersonal essence." (Stăniloae 1995, I: 21)	
21	"The fact the death is essential to the man who can see his value as unique person, it is shown by the fact that only a few people can chock down they fear or their sadness when thinking at death; this thought shows its importance also its beneficial consequences in the ennobling of the man produced by this thought." (Stăniloae 1995, I: 21)	Death
22	"On the importance of the thought of death, for the man, the Holy Scripture speaks too. The Scripture presents, on one hand, the man as created by God-Person, as a person, who receives a name distinct from others' (...), and the Scripture presents God as showing the man that he will be exposed to the possibility of dying if he doesn't remain, through obedience, in connection with God and on the road of strengthening his spirit. But immediately after God announced the man about his death (...) He appeases the people by assuring them that they won't die, but they will be "like gods, knowing the good and the evil" (Gen. 2: 17; 3: 4-5)." (Stăniloae 1995, I: 22)	Death
22	"By eating from the tree of the knowing the good and the bad, the people have become victims of the death. Associating this tragical event, in the human being, to a certain blunting of the man's sensitiveness for the dreadfulness of the death, and with this for the value of the person, it is show as happening	Death

	<p>soon after, in the act of the killing of a man by another man, namely the killing of Abel by Cain. The one who no longer sees his death as something that mustn't happen, that one won't see either the another's death as such, in his killing. Disregarding the value of the human fellow is connected to disregarding the own value. And the man's value, by and large, is solidary with the conscience of being created by God, as an irreplaceable person. Although, at the beginning, this carelessness was opposed by the conscience of the original value of the man and of the dreadfulness of the death. Cain suffered during the whole his life for the killing he committed. In time, the people have become more accustomed to their death and with killing their fellow humans. Today a man is able to kill millions of people and still justifying his deed as having "good reasons". (Stăniloae 1995, I: 22)</p>	
23	<p>"By the other religions and philosophies from before Christ, the death was considered as a natural and unavoidable phenomenon, tied to the world's essence as unique reality manifested in perishable individuations; so, the death was not lived as an abnormal, tragical phenomenon, which should be overcome. But this attitude towards death couldn't be imposed to the human conscience, without the conscience to protest against it, and without the conscience seeing the meaningless imprinted by such a conception to the entire existence. This protest against considering the death as a blind fatality, it found its expressions in the impressive Hellenes tragedies." (Stăniloae 1995, I: 22)</p>	Theology

22	<p>“The preoccupation with the death, but not as a fatality included in the laws of a blind existence, neither only as united with the hope that the death will be defeated through the power of God, but united with the certitude that one can escape the death, it has been brought by the Christian faith, through the resurrection of Christ. In the Old Testament, the victory upon death it was a hope based on the faith in a God superior to the present world, and based on the value of the man created by God-Person, premises which God sent His most beloved Son on, in order to take a body and to defeat the death within Himself. In Christ, this hope and this prophecy has been fulfilled, for He proved to be the Son of God in a created world, and He defeated the death, in His humanity, for all the people. In Christ Who, on one hand, He is the Son of God born out of God’s Being from ever, and on the other hand, He makes Himself man, it is thus confirmed the highest character of God as Person, as the God of the interior love, but also the highest value of the man in front of God, since God sends His own Son to make the man as Himself, and in order to defeat the man’s death in Himself, by enduring the death.” (Stăniloae 1995, I: 23)</p>	Death
23	<p>“At the basis of the victory upon death it stays the fact that the death doesn’t belong to a world which to be the sole and supreme reality, or the death isn’t the emanation of an essence which has nothing above, but the death has appeared in a world that has above it a God-Person, namely a God Who shows His attention toward the man not only by the fact that</p>	Death

	<p>He has created the man, but also by the fact that He has given the man so much value that, when the man uses wrongly the freedom given to him, he falls under the power of the death; after a while God sends His own Son in order to make Himself man able to save the man from death. If the man hadn't been created as person, by God-Person, the death wouldn't have been the fruit of the man's freedom and it couldn't have been defeated, and God would have been only One Person. Consequently, God would have made Himself man because of a necessity, and not out of His love for peoples consequently, God wouldn't have been fully a Person and His embodiment wouldn't have been an act of power and of love of a God Who has in Himself the love and the power of escaping us from death and to provide us an eternal life, for the loving dialogue with Him. In such a case, the death would have been a meaningless eternal fatality." (Stăniloae 1995, I: 23)</p>	
23	<p>"The victory upon death it is solidary with the faith in the Trinitarian God, a God loving and creator of the world, and it is solidary also with the value granted to the man by such a God. This is for, only such a God created the man out of love, as person who God to be in an eternal dialogue of love with. The victory upon death, namely the man's courage to engage himself on the road that leads to victory upon death, since rediscovering the entire tormenting meaningless of the death, it is solidary with the faith in the Trinitarian God, the Creator of the world, namely with the capacity and the will to get the</p>	Holy Trinity

	man rid of the death's absurdity, for the man is a being of value." (Stăniloae 1995, I: 23)	
24	"The teaching itself, about the Creation of the world and of the man, it is solidary with the teaching about the God in Trinity and with the teaching about defeating death through Christ, the embodied Son of God." (Stăniloae 1995, I: 24)	Creation
24	"If the world hadn't been created, then it would have been existed by itself, and if the world had existed by itself from ever, all its insufficiencies would have been part of the it, namely everything we reckon as evil: the fight, the enmity, the killing, they would have come out of the same essence of the world, as also what we consider as good: the friendship, the truth, the reciprocal understanding etc. In such a case the difference between those ones it would have been totally relative, or only in words." (Stăniloae 1995, I: 24)	World
24	"If the world had been existing by itself from ever, then there wouldn't have been existed a Creator of the world superior to the world Who has in Himself a true perfection, and Who can make us too, after our death, partaker to an eternal life, without the pains and the sighs caused to the people by living in this life, pains and sighs which the people inflict upon themselves, because they have broken their communion with God Who is the Source of the consummate and truly good life. If the world had existed by itself and without being created, the human beings would have appeared and disappeared one after another, definitively, after enduring, for a while, the life	World

	submitted to a meaningless agitation. In such a case everything would have been a meaningless unfolding, a purposeless one, one without explanation and lacking any light of the meaning, namely a blind movement.” (Stăniloae 1995, I: 24)	
24	“If the world has been created by a superior Being, One conscious and really consummate and eternal, then That Being must have had a reason to create the world. The world hasn’t come out of a blind, involuntary essence, because if that had been the case the world would have been necessary to that essence and the world’s imperfection would have belonged to that essence’s imperfection. In such a case wouldn’t have been anywhere a perfect reality, with an absolute power in itself, a power which the all-luminous conscience and the full freedom cannot lack from.” (Stăniloae 1995, I: 24)	World
24	“The Creator Conscience must be a Person. And if the Creator Conscience is consummate, the reason why He created the world must correspond to His consummation, consequently that reason must be a totally irreproachable reason, and not a caprice, not a desire of having fun because of a boredom He would have wanted to escape, not a passing whim trying to get out of monotony. And the most irreproachable reason cannot be other than the love. Within the Creator Being there must be a previous love, from ever, for a conscious joy as it is the joy produced by love, couldn’t have come from exterior, by totally changing the Creator Being’s life and showing Him as	Love

	submitted to the change, namely to imperfection, or to the thirst for perfection, a perfection that we couldn't find within world. But there is no love where there is only one person. Even if a lone person is able to love, that person cannot love except another person." (Stăniloae 1995, I: 24)	
24	"The Christian faith connects tightly the creation to the Holy Trinity. The Christian faith teaches us that God created the world for He is a loving Father Who has a Son from eternity. For, by being a loving Father, He wanted to extend His love upon other conscious persons too. But He doesn't bring these conscious persons to existence by giving them birth out of Himself, because this would have relativized the value of His unique Son, and the love for Him, which the love for creatures to be nourished from. The Father's love for the Son, it is an absolute love, for the Son is unique. Only through this love it can be explained the love directed towards other conscious beings, who do not belong, though, to the Father's own being." (Stăniloae 1995, I: 24)	Love
24-25	"For all the created conscious beings are endowed with freedom, in order to be able to freely answer the Creator's love, they have exited out the communication with Him and by that they have fallen in a rather dead than alive existence, or into an existence reduced to extreme. The Father went even further in His love and He made His immortal and of-the-same-being with Him Son, as man, in order This One to overcome the humanity's death by assuming it within Himself, and through His connection with the people to get rid	Love

	the people too, from death, and even to elevate the people to the quality as sons, equal to Him in humanity.” (Stăniloae 1995, I: 24-25)	
25	<p>“By being the work of a Tri-Personal God, or by being created through the word or through the rationality of a God-Person, the world bears within itself the imprint of the rationality. This imprint is being borne by the man too. And even more than that, while the world bears the imprint of a rationality, as an object, the man bears in addition to the imprint of the rationality as object to be known, also the imprint of a subjective rationality, or a knower rationality, showing himself by this as being in the image of the Word or of the Son of the Father, namely as a being placed through Them in a dialogue with the Father, together with the Son. So, the man is elevated in the internal dialogue of the Holy Trinity, the supreme dialogical and loving existence. Only this possibility of the man confers the man and the world a meaning: the world is a content of the dialogue between man and the God in Trinity, or, through the world the man grows up in understanding and loving God, the One Who gives the world, as gift, to the man, out of His love, in order Him to have the man as partner of a dialogue of the understanding and of the love. The rationality imprinted within creation by the godlike Word, on the account of the man’s knowledge, it makes the world as illuminated by a meaning, it makes the world itself as “light”, a fact expressed in Romanian language by the word “lume” (Lat. <i>lumen</i>).” (Stăniloae 1995, I: 25)</p>	World

25	<p>“By being created as dialogue partner, with the Father and together with the Son, the man is created as immortal being. Therefore, Saint Athanasius saw the man’s immortality in the man’s quality as image of the Son, image that will endlessly advance in the likeness with the Son, by inexhaustibly knowing the Son.” (Stăniloae 1995, I: 25)</p>	Immortality
25-26	<p>“The objects’ world has a rationality in order to be known by people, the people having a conscious rationality capable of being enriched with the world’s light and through that to know increasingly more the infinite light of the Creator, or the God-Person Rationality. The seal of the godlike rationality is imprinted thus in a double sense, or completely within people, as images of godlike Rationality, created in order to advance in likeness and in connection with the godlike Rationality, forever. Knowing a person means loving that person. By being in the image of the godlike infinite Word-Person, called to increasingly love and know Him, namely as rational and loving being in his quality as person who advances forever in knowing and in loving the God-Person Rationality, the man is created as immortal being.” (Stăniloae 1995, I: 25-26)</p>	Immortality
26	<p>“The people have been created for the immortal life, for their knower and loving dialogue, as rational being, with the Word or with the infinite hypostatical Rationality, it won’t ever come to the end. The people never reach the end of the knowledge, the end of their thirst for knowing and for love. But in the same time, because of not having within them the infinity of</p>	Immortality

	<p>the content they want, and being free to remain or not in the dialogue with the infinite Word, and in what can be known out of Him, the people were able to forsake this dialogue. Actually, when the world is seen as incorporation of supreme rationalities of the supreme Person-Rationality, the people can advance through those rationalities in knowledge, and therefore they can advance in loving that Person-Rationality. Otherwise, the world's rationalities are seen as some definable laws, in a monotonous repetition, and in a short while the man sees that he has nothing really new to know within world, despite the fact that he can advance in the ever more detailed ramifications of those laws. Only the world's rationalities which are seen as irradiating out of the person of the godlike Word (Logos), they keep open the road towards the infinite of the godlike Person. And that Person is the spring of the loving endless life. Even the human persons, when seen in themselves, when they limit their own rationality to know the things' rationalities as laws defined in themselves, they do not remain open to the infinite and they cannot sustain endlessly the man's thirst for knowledge. Only when the human persons place themselves through things or through themselves, in connection with the Person Who is the infinite spring of life, only then they become transparent and they are springs of life to one another." (Stăniloae 1995, I: 26)</p>	
26	<p>"The people, by getting out from the connection with the hypostatical Word, and by and large by getting out from the connection with the God in Trinity as source of life, they died.</p>	Body

	<p>Their souls died, and that brought them the death of their body too. This is because only a soul that is full of the life which he receives from the communication with the God-Person, with the God of the Trinitarian communion, only that soul can give the body's matter too, the power to oppose the process of corruption; only such a life can give the soul that works within body, the power to maintain the body's matter defended against the corruption process." (Stăniloae 1995, I: 26)</p>	
26	<p>"When the man fell into the knowledge of the world's objects as submitted to some meaningless laws – namely the man fell into the spiritual death-, as one that reckoned that he reached the end of his knowledge as locked-up in nothingness, there came the godlike hypostatical Word and he took the human nature and so He opened to the human nature's rationality, and through that He opened to the rationality of all the ones who get attached to Him, the neighboring horizon of His infinity, and so He got rid the people from the death of the finite knowledge. This is extended as effect upon the body too, and it resurrects the body too, from death." (Stăniloae 1995, I: 26)</p>	Resurrection
27	<p>"The objection brought by the Occidental theology to the Holy Fathers' teaching, that the Fathers would have understood the salvation as an act having physical effect, it doesn't stand. The Holy Fathers' teaching, by placing the accent of salvation on the liberation from death, it appears to be, a contrary, complete and fundamental in comparison to the Occidental</p>	Theology

	<p>doctrine that sees the salvation often only in a juridical justification, or in a forgiveness of the sins, by God, without no consequence upon the human being, and these days, they see the salvation rather as a impulse applied upon the human spirit to correctly behave in the social relations, but without a help from the power of God.</p> <p>We believe that such an insufficient understanding of the salvation it is caused by a certain Nestorianism of the Occidental Christology, according to which, Christ is rather a “role-model for people”, a role-model of the man more closely connected to God, a role-model that remains quite passive and helpless. The Orthodoxy, by keeping the doctrine of the Holy Father, strongly accentuated by Saint Athanasius, it sees the salvation in our getting rid of death, in the first place in escaping the spiritual death, and this couldn’t have been achieved except by the Son and Word of God, by making Himself man.” (Stăniloae 1995, I: 27)</p>	
27	<p>“The Word of God liberates us from the body’s death, not by physically defeating it, Himself remaining outside it, or Himself even impropriating it, but by firstly defeating the death with within the human soul which He has assumed together with the human body. The Word or the hypostatical Rationality of God, by assuming, within Himself, our humanity, He has opened to our humanity, again, its thirst and the non-losable possibility of knowing an infinite content of His, and of communicating with Him, as divine hypostatical Rationality, in eternal dialogue with the Father.</p>	Salvation

	This gave the Christ's human soul the power to defeat the corruption of the body, and by that, the power to defeat the death, through inside resurrection." (Stăniloae 1995, I: 27)	
27	"Only the One Who brought the man to existence out of nothing, only Him was able to bring the man back again, from the man's sliding towards nothingness. That's why, the Son of God, by making Himself man, He received, through His sacrifice, the encounter with the nothingness into the human being, in order to defeat it, by transforming the extreme weakness, brought to the man by his separation from God, in an act of Self-giving of His as man, to God." (Stăniloae 1995, I: 27)	
28	"Only to the pantheistic conceptions the man's death means a total disappearing as person, and a lasting of the people, as nature, in the great essence. If the man is created as person, in order to last as person even if only at the edge of the existence, this will due to the fact that the man is maintained through the power of the Word-Person Who created the man and Who imprinted His hypostatic image to the man. Namely, the man preserves, in a certain reduced degree, the image of the Word as Person. Otherwise, the man couldn't have lasted as person. On the basis of this fact and of the connection preserved, by that, with the Word, the Word gets the man rid from the definitive death that menaces the man, and the Word made out of the extreme weakness an occasion which Him opened Himself on, and to give Himself as gift, to the Father, and thus He received from the Father's power of from	Theology

	<p>His power as Word, in Whose likeness the man was created, the power of bringing the man back to the life's fullness. If the man had remained in himself, the man wouldn't have been anything. But the man preserves, even on the edge of his existence, the image of the Word-Person and the connection with Him. That's why the Word doesn't let the man to totally die. The people created as unique persons by a God-Person, God-the Word no longer allows them to disappear, for the people were created in His image." (Stăniloae 1995, I: 28)</p>	
28-29	<p>"The image of the Word is shown within man, in the man's dialogue with God. That's why, if the man doesn't bring his will too, for communion with God, God let the man in his emptied of content existence, namely lacking the communion's content, which cannot be given as gift without the man's will for it. This is the death which man falls into, when he rejects Christ. The man is created as an elastic vessel, endowed with freedom, and meant to endlessly be filled up with the content of the godlike life, and therefore the man wasn't totally empty either at the beginning. If the man locks himself up, to the living water coming from God, he becomes an emptied vessel and wrinkled in himself, tormented by his void. In such a case the man withers like a non-watered garden, brought off the communication with the life's river. That's why, in Christ, the humanity's vessel has been filled up, with the humanity's will too, with the water of the infinite life of the humanity's godlike Hypostasis. And the other people whom the Word's humanity entered the</p>	Death

	<p>communication with, for it has been filled up, willingly, with the Word's godlike life, they are filled up too, with the life of the resurrection and of the happiness forever, if they too accept the communication with Him. Otherwise, the people remain dead in their souls, during this life, and also after their body's death, which all the people are submitted to, consequently to the general corruption which the matter entered, even when it has become body of certain souls who are attached to Christ. But the other people, they will continue to be even more alive with their body's death, and after their body endures the corruption's effects. And on the day of the end of this way of the corruptible world, will resurrected also the ones who remained dead in their souls, but they will be even in their resurrected bodies, death in their souls, and that state will be felt in an indescribable mode in their bodies too." (Stăniloae 1995, I: 28-29)</p>	
29	<p>"The man, when standing by himself, and without Christ, he is dead. But into Christ the man starts being alive even from earth, in his soul, in order him to continue to be alive after his body's death, and at the Final Judgment, the man to resurrect with his body too, towards the eternal happy life and then it will be proven the person's value according to his body too." (Stăniloae 1995, I: 29)</p>	Resurrection
29	<p>"The person who reached his death without Christ, by himself, for he broke the communication with God, likewise he remains dead with his soul even after his resurrection with his body." (Stăniloae 1995, I: 29)</p>	Death

29-30	<p>“By the fact that God has brought us, after our falling into death, His life, in the direct communication through the humanity assumed by His Son, we receive it in the easiest mode, by accepting the communion with Him, and also by the fact that His Son and Word prepared this descent into humanity through the Revelation given to people of Israel, and finally, by the fact that, by and large, even within the people who are dead in their souls, there has remained a certain connection with God-Person, and there has remained within them a certain thirst for their immortality as persons, in a more or less accentuated degree, it results another conclusion too: namely, that just by his nature, the man can find God-the Word, in himself and in his fellow humans, especially when he forces himself to live his humanity on a higher level. And this means that Christ, as union of the Son of God with the humanity, on a moment of the history, he is inscribed as virtuality just within our nature. The fact that only through the humanity assumed in His Hypostasis, the Son of God makes Himself nigh and communicable to us, at maximum, it means that His humanity is the most corresponding environment, which God communicates Himself with us through, or that God has made the humanity as the most communicable mode and organ, of His, with the people, the people having Christ virtually within them. This means that the whole humanity needs Christ, or that within humanity is inscribed Christ, in a prefigured manner. This shows that not only God prepared and initiated the</p>	Communion
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	<p>embodiment of His Son as man, but also the humanity desired that embodiment and, into the Mother of the Lord, the humanity welcomes this will of God. But this showed also a certain connection with Christ, of the people from before the embodiment of the Son of God, or of the people from after embodiment, but who remained outside the faith in Him.</p> <p>But this will be shown within people only if they do not remain sunk into the world as in a unique reality, namely only if they live a certain transcendence towards the God-Person, through all the world's things. Then the people will discover the death as something abnormal, and not as a natural merging into an impersonal being." (Stăniloae 1995, I: 29-30)</p>	
30	<p>"The Word of God showed us, in the greatest closeness and efficiency, the immortality as fullness of life, through His resurrection with the body. For, if the man has been created through God-the Word, not as a rationality without body, but as rationality within a body and in the world's context, in Him is the possibility of coming to the people through His body, in order to resurrect their bodies, or in order to verily bring them to immortality in their integral being, composed of body and soul. If God-the Word hadn't come by bearing a body, even the righteous of the Old Testament, they would have remained in a non-full immortality, for they wouldn't have resurrected with their bodies. And the man's live isn't full without the man having a body.</p> <p>With this could be reconciled the fact that, on one hand, the</p>	Body

	<p>righteous of the Old Testament went into Abraham's bosom, with the fact that, on the other hand, Christ has brought them out from "hell" and he has moved them into Paradise, through His descent to hell, an act represented by the Orthodox icon when depicting the resurrection of Christ. This could mean that the ones from Abraham's bosom, being in a certain life, they have been moved in the closeness of Christ, and they resurrect to even more life in order no longer to live only by hope but, with some anticipation, even to live the integral live they had while they live in their bodies, of course, now that life being totally purified." (Stăniloae 1995, I: 30-31)</p>	
31	<p>"Feeling the communication with the embodied Word, it means feeling also the godlike life live by Him in His body; and this can mean feeling it through the spiritual roots, tough sensitive, of our own body, roots remained into our soul even after our death. Maybe this is the meaning of the words of Saint Evangelist Matthew that: "many saints bodies rose and by coming out of their tombs, after His resurrection, they show themselves to many" (Mt. 27: 52-53). They probably lived anticipatedly, but very strong spiritually, their bodies, and thus they somehow felt others too, or they made other too, to feel them thus, so that it seemed them and to others that they actually bore bodies." (Stăniloae 1995, I: 31)</p>	Resurrection
3. The Immortality of the man Implies in His Thirst for New Experience, for Transcending, and for Convergence, or for Endless Communion		
31	<p>"Writing an exhaustive book about man it is impossible. His</p>	Human Being

	<p>sadness, his spiritual pain, his joys, his worries, his hopes, his sentiments of friendship, of fear, of antipathy, and of love, they cannot be known except by the man who lives them by directly experiencing his internal life. Another person knows those by being communicated by the ones who lives them, but also by the fact that he experiences the same pains, joy, and worries, in a kindred mode, though not entirely identical. This shows that each person brings his own experience in knowing the internal experience of another, and also the fact that his experience is enriched through another's experience. This own experience stays also at the basis of the historical "science", or of the understanding of the documents, which aren't scientifically known except in their content and as approximate communication of the ones who wrote them." (Stăniloae 1995, I: 31)</p>	
32	<p>"One ascertains within man the presence of a factor superior to the matter's processes, and the fact that the man isn't satisfied, except for short moments, with the satisfactions offered him by the material nature of his body. And the most full and lasting bodily satisfactions, they will leave the man in an increasingly sad state, after experiencing each of them, if he limits himself only to those satisfactions. From here it comes the necessity of exceeding those satisfactions. The man doesn't find true joys except in transcending the satisfactions which the nature offers him. The content of the man's internal life is composed and produced not only by the positive connection with the nature through body, but also by</p>	Human Being

	<p>transcending the nature to the loving connection with other persons. This gives the man's internal life a higher content. But neither this plan of his internal life it fully satisfies the man. A superior content, a fully satisfying one, is brought within man by transcending that man's connection with his fellow humans, to the faith in God, the absolute Person capable of providing everything our life needs. The believer has found in this a full and steadfast peace and settlement of his life." (Stăniloae 1995, I: 32)</p>	
32-33	<p>"The experience makes the man always new. The experience doesn't have only a function of acquiring knowledge, but also of continuously building the man up. In the present experience I bring everything I have reached to be through the passed experiences, but through the present experience I also bring something new in my existence. On each moment I am everything I've experienced, plus the present experience. That's why, I won't ever be able to tell that I have finished knowing me in my essence, neither that I have finished building myself up. I will always be open to a continuous forming, through the future experiences, which, in the same time, they will enrich my knowledge. And in the fact that the man never reckon himself as reaching the end of his forming and knowledge, it is implied the man's conscience that he is destined to eternity or to immortality. The man is made to continuously running towards, further away, in eternity. Saint Apostle Paul expressed this characteristic of the man, by saying: "I haven't taken the reward, neither I am</p>	Knowledge

	<p>consummate, but I pursuit it for I may catch it. Brothers, I still don't reckon that I've conquered it. But I do this: the things from the past forgetting, and tending towards the things from ahead, I am running to the target, to the rewards of the godlike calling, into Christ Jesus" (Philip. 3: 11-14)." (Stăniloae 1995, I: 32-33)</p>	
33	<p>"Kierkegaard spoke about the importance of the moment, in order us to do what we are asked for, namely not to postpone, of using each moment in order us not to let the time we are given with to flow in a barren manner. But in this deep liability for each moment is involved the conscience that my fulfillment for eternity it depends on each moment. This is for on each moment is tied my responsibility for myself and for somebody else who may, as I do to, get lost in eternity because of my carelessness." (Stăniloae 1995, I: 33)</p>	Time
33	<p>"The man is a being having an acute sense of the time's value, for he is a being preparing himself for eternity, in the temporal relations with others. The man's experiences are imprinted with his preoccupation with the eternity. The man's experiences are enriched, for accompanying the man in eternity, in his temporal relations with others. The man wants to always become new, for he wants to become consummate, to become all-comprising, and all-understanding, and he wants to help as many people as possible, who have been given by God, on a certain moment, in that man's care." (Stăniloae 1995, I: 33)</p>	Time

33	<p>“The man is a being always aware of his insufficiencies, and of his failures in fulfilling his duties. But the man cannot resign to remain in those failures, and he always tends towards his correction by fulfilling his duties. But the man cannot do that except in relation with others. And this is an endless road. The man cannot say ever that he has accomplished himself and then him to cease to exist. The man is made for continuously accomplishing himself, because of never having the infinity he is searching for, as an achieved infinity.” (Stăniloae 1995, I: 33)</p>	Human Being
33-34	<p>“Only the man who lets himself to be overcome by egotism, or who reckons himself as being composed only of a body submitted to the repetition’s laws, he weakens his stretching towards a superior fulfillment and towards always new experiences. Such a man ceases, increasingly more, to be always new. This man is the addicted man who, by spasmodically fulfilling, for short moments, his pleasures offered him by the world, he awakens always in a sadness which he thinks he can get rid of by getting back to the same satisfying of his pleasures. And once he ascertains that the passionate satisfactions offered him by the nature, through the bodily pleasures, they do not offer him a real transcendence, he gradually ascertains that the only transcendence getting him out of sadness it is the communion with another. Thus, he can dispense himself, one at the time, of the material things, better said he gets rid of what he sees in the material things as means of satisfying his</p>	Human Being

	addiction, and he retains increasingly more only what widens and deepens his more durable spiritual experience and knowledge, and the communication with others. Without a doubt, this is more than experiencing the pleasures given him by things or by body's satisfying. Even the nature becomes to him a means of transcending towards a spiritual knowledge, especially when seen as a place of encountering the others. As long as the nature is seen in itself, the close nature becomes owned by the man, in egotistic sense, and the far nature it remains him stranger. In both case the nature leaves the man in loneliness." (Stăniloae 1995, I: 33-34)	
34	"Only while the man is, with his soul, in communication with another, the man is no longer alone. Such a man transcends the nature towards another, or towards others, even when they are not present, for he sees imprinted within nature the presence from yore of some persons whom he communicated with. This transcendence is expresses in the ancestral songs of each people." (Stăniloae 1995, I: 34)	Human Being
34	"Neither the nature nor the another's person give the man the true transcendence. They only can mediate to the man a real transcendence that he needs. They do not give the man what he wants. They do not give the man the fulness of the satisfaction. This shows us how the man can use all the things during his climbing towards God, but also the fact that he must exceed all those things in order to do that." (Stăniloae 1995, I: 34)	Human Being

34	<p>“The man is a person and the person tends “to an uninterrupted exceeding, as being who self-creates himself”. The man sees that his self-creation depends on a superior Creator Who has given the man this existence, and Who the man must remain in connection with. But this exceeding is endless in two ways: the man always searches for widening his conscience, in order to comprise the whole existence accessible to him, but also in order to realize that beyond the accessible reality there is another reality, inaccessible to him, but which explains the accessible reality. By this, the conscience wants to know all the existing things, not only superficially, but in their ultimate meanings and explanations, which they have in an existence superior to them. By this, the man forms on himself increasingly more, but he is also filled up, increasingly more, with life. By this, the man knows himself, in the same time, as a being who, though being imprinted by all things, he exceeds or he transcends all the things. The man know that he is capable of comprising all the things in his conscience, but he also realizes, through his conscience, also what is above all things, and which the man remains thirsty for. The man exceeds the things, by comprising other and other of the things which can be comprised and, by exceeding all of them, the man tends with an unsatisfied thirst towards what is non-comprisable, and by that the man exceeds himself too.” (Stăniloae 1995, I: 34)</p>	Personalism
34-35	<p>“The man reckons himself in no regard, as long as he lives, as</p>	Communion

	<p>ever reaching the end of his movement, namely the end of his forming and fullness. By and large, the man isn't accomplished only through the contact with the things, which he realizes about, that they cannot satisfy him except superficially and in a passing manner. The man is accomplished to a greater extent, through the communication with other persons. Knowing and experiencing human persons it is especially endless, for the more and the intimate the man knows other persons, the more he wants to know them. This is for the man never finishes enriching his life out of this communication with other persons, with the help of which he increases more and more in knowing and in understanding the things. The man's thirst for eternity and his hope for the possibility of satisfying that thirst, are upheld within man by this communication too, with his fellow humans." (Stăniloae 1995, I: 34-35)</p>	
35	<p>"The communication with his fellow humans, it doesn't bring to the man only new contents in his conscience, which he can cross over, but it keeps him in connection with other human subjects as with some life springs, which he can advance in the harshness and in the heat of the life with, in the consummation of self-knowledge, of their knowledge, and in the knowledge of everything that exists. The other persons blow within a person, the life, as God did to Adam. Those persons have, at their turn, the quality and the conscience of being superior to things, and especially of being inexhaustible source of life. That's why the man, in his thirst of knowing</p>	Personalism

	<p>everybody, he cannot elevate himself upon the persons as upon objects. The persons remain in themselves as source of life, multiplying this person's life even by the fact that they are free in their communication. But those persons do not close this persons' ascension towards a Person superior to them, as supreme life spring, but on the opposite, they are transparent to That One, they help this person to feel That Superior Person, or they accompany this person towards the communion with That Superior Person, as Supreme Source of Life in Himself." (Stăniloae 1995, I: 35)</p>	
35	<p>"The man realizes that even the communication with his fellow humans, if they are seen as the ultimate reality, even that communication lasting forever, that communication will present some insufficiencies and a certain monotony. The man feels the need and he can satisfy that need by communication with a superior and consummate conscience. The man feels the need for a supreme transcendence. Even in fulfilling this thirst, by transcending through nature and through people, the persons feels that there is something infinitely higher than those.</p> <p>This need, which upholds the man in this true transcending of his, it strengthens the man's faith in an Absolute Person. Through faith and through hope, the man anticipates and he accomplishes partially, the exceeding and the transcending of all things, or the union with The One Who is above all things, but not separated and not contrary to the things, but as Upholder of the things and of the man's being." (Stăniloae</p>	Personalism

	1995, I: 35)	
35	<p>“By having in himself a thirst for infinite, the human person is limited right by that, but in communication with the endless in the highest meanings, and not in a physical and monotonous sense, and the man wants to advance in the communication with the infinite for he feels himself capable of that communication. The same limitation and conscious connection with the absolute Unlimited the man lives it in the relation with the objects’ world too, and in the relation with the persons seen as transparent environments which that Absolute makes Himself known to the man. This is for in the relation with other persons the man doesn’t live only his limitation but he experiences their limitations too. But just by experiencing their limitation, the man lives his thirst and their need for the absolute Unlimited, or the man intuits that Unlimited beyond all the limited things. The man sees the One Who lacks any insufficiency, the One Who can explain and satisfy all the things, namely everything the persons desire and everything the things need to be complete. And this is because there cannot take place an endless crossing from limited to unlimited. If that has been possible, then it would have been purposeless. And the other persons, at their turn, they communicate to the limited human being too, the connection with the Absolute, through their thirst for the absolute Unlimited.” (Stăniloae 1995, I: 35)</p>	Personalism
35-36	<p>“The human being wants to know all the things for, the more he knows many things and the more he communicates with</p>	Knowledge

	many persons, the more he encounters their thirst for Absolute, a thirst confirming his own thirst.” (Stăniloae 1995, I: 35-36)	
36	<p>“The human being wants to know or to comprise all the things in his conscience, for he can, through all of them, to easily reach his Creator and the all-things’ Upholder. “Being a person means participating to all the existing things”. This is for each man is a source wanting to be projected within him the rays of all things, but also the light of The One Who is above all things. The man must gather, somehow, all the things, and he must unite as many persons as possible, not only for seeing everything and everybody in their unity, but also in order to see, through all the things and through all the people, the One Who is above everything and above everybody. In real exceeding everything and everybody, the human being found not only on himself as person superior to them, but he tends towards the absolute Person, as he tends towards his fellow human too. The person’s continuous transcendence it is, as well, a real transcendence, which completed his transcendence towards the world and towards himself, and this is for when transcending towards his fellow human, the person ascertains that, on one hand, he reaches their real inward, but on the other hand, they still remain non-comprised by him, as well as his own self, and in the same time he sees them as thirsty for the One Who really is non-comprised by them and by him. And again, on the other hand, in his union with them and in everybody’s union in the</p>	Communion

	<p>non-comprised One, he seen also himself as unconfounded to them and to the supreme Person. And his joy consists just of that he is in union with everybody and he comprises all the things in his communion with other but without being him confounded to them. And he feels himself free in this communion and he can advance endlessly in it. He also feels free in the communion he has, without ever to be satisfied, with God, when he sees God within them and when he communicates, through them, with God Whom he also remains unconfounded to. Each one wants to have, increasingly more, the another's way of understanding all the things, or he wants to have united with him, in understanding the things, the another. But this happens when one wants to fully give himself, as a gift, to another. By this he receives the full self-giving, as a gift, of the another. This is for then, each of them sees the another as extended with his being in the infinite God. But because no one ever ceases to advance in self-giving, while having God within, no one could ever give himself, as gift, totally. This is a reason for joy increasing into eternity." (Stăniloae 1995, I: 36)</p>	
36-37	<p>"If the man as person tend to comprise all the things and he tends to be above things, especially through other persons, and especially by comprising one another in a reciprocal self-giving, but he still cannot come to an end, then that will have to be a state the man can accomplish only within God. God comprises, as Person, in a real mode, all the things, and He is above all the things, but he does that through Other</p>	Holy Trinity

Persons, by comprising Themselves One into Another, fully and eternally, namely through total and reciprocal Self-giving as gift, but still without confounding to One Another. Towards such a communion tend the people to transcend amongst them and towards one another. That's why that is, in the same time, a transcending toward the Holy Trinity, the people being attracted by the Trinity's power. The human persons can infinitely advance into the communion amongst themselves and in their communion with the Person of the Holy Trinity, for in the people's reciprocal attraction there is working the Holy Trinity too, by that attracting the people towards the Holy Trinity too. The fullest and most concrete attraction between us and the Holy Trinity is exercised by Christ. By communicating with Him through His humanity, we communicate with One from the Trinity, and together with Him we communicate with the Father and we have within us the Holy Ghost. Through the Son of God Who has made Himself, forever, as One of us, the Holy Trinity gathers all of us who want to, and, together with us, all our connections with the world, in the Holy Trinity's interpersonal relations. All of us and all the things are gathered into the Holy Trinity, without us being confounded as persons, as in the unity of the Holy Trinity the Persons aren't confounded too. This is for we are gathered into the Son Who communicated, without being Him confounded to Them, with the Father and with the Holy Ghost. Neither are we confounded to the Son, for He remains the Source of ever more intense filiation of ours, as

	<p>persons, towards the Father, and of the ever more intense brotherhood of ours, with one another. This is for the Person of the Son Who has become central person to the mankind, he remains the most intensely attracting Person between the human person and the Holy Trinity. And a person doesn't annul other persons, especially when he is very developed in his love. All the more it doesn't annul us the Person of the Son." (Stăniloae 1995, I: 36-37)</p>	
37	<p>"If the Son of God hadn't made Himself man, our transcendence out of creation towards the transcendent God, it would have remained a simple aspiration of ours, a simple tension never to be fulfilled. Our jump out of creation couldn't have been accomplished. Likewise, the union amongst us would have remained always insufficient, because it hadn't been the union amongst us in the same unifier Brother and in the same One valuing each of us. Only for Christ came, God makes Himself, in a real mode, everything in all the things, and we can be gathered together, with our bodies, in the Holy Trinity, and we can live, in the fullness of our being, the loving presence of the Holy Trinity and our presence in one another, without being confounded to the Person of the Holy Trinity and amongst us. Since the humanity has received in the Hypostasis of God-the Word an eternal hypostasis, each human person has in himself an existence for eternity, as person being in a real or possibly eternal dialogue with the Word made man, and together with the him, with the Father, into the Holy Ghost." (Stăniloae 1995, I: 37)</p>	Embodiment

37	<p>“By advancing into Christ, each of us, endlessly, in the communication with the others and in the endless communion with the Holy Trinity, the man advances, as well, in his own unity, but without annulling his contrastive components. The supreme model for this unmixed and unconfounded unity, we have it in Christ in Who the humanity is united with the godhead in a single Person and without being confounded. Christ is the attraction center of the union, an ever fuller union of the human components, of the people with one another, and of the people with God. This is the direction of man’s continuous transcendence, which tends to an ever-tighter union amongst all the human components: soul and body; created being and united with the uncreated God; person taken individually and communion; limited and undefined person; human being and nature; and human being imprinted by the passing temporality and also destined to eternity, having right by now the earnest of the eternity. The full unity consists of the unconfounded unity of everybody in God, having at the basis the faith in a God in Trinity, creator, upholder, and guide of everyone, towards Himself, through One from Trinity Who has made Himself man.” (Stăniloae 1995, I: 37)</p>	Union
37-38	<p>“To Christendom, all the existing things are created by God, namely they are brought to existence by the will and by the power of The Uncreated God and as such, they aren’t created in order to be in an opposition to Him, or amongst themselves, but they are created in order to be united, in</p>	Union

	<p>freedom, increasingly more, amongst themselves and with God. If there appears the fight amongst them, and if some of them really oppose their Creator, this thing will be contrary to the good and to the truth. The good and the truth consist of everybody's union with one another and with their Creator. All the things a created to tend towards union amongst themselves and with God. The conscious beings must tend towards this, by recognizing their eternal value, for they are made out of the love of the same God, and they are summoned to consummate themselves during this life, in their love for God and for one another, each human being bringing a contribution to the reciprocal enrichment and they being maintained as unconfounded unique beings. Their union with God and amongst themselves it is a double union which one cannot advance except simultaneously in. Not the fight stays at the origin of the things and of the persons, and not the fight is our eternal way of existence, but at the origin of all things there stays the love God-Person for all of them, and this is seeded within their beings as a target to be aimed by them. Such a movement of continuous transcendence it has been reckoned by Saint Dionysus the Areopagite as characteristic to the angelic groups. But he didn't see in their continuous ascension towards God also an ever-tighter closeness amongst them, but still without being confounded to one another." (Stăniloae 1995, I: 37-38)</p>	
38	<p>"The movement which the created conscious beings are summoned to, it isn't only a movement towards God, but it is</p>	Movement

	<p>destined for Him to have all the things increasingly united with Him and alike Him. To the extent that all things are increasingly dwelling in God and in one another, they increasingly more find their “resting”, or their steadfast settlement in God, and in one another, getting rid of fears, of restlessness, and of insufficiencies, which justify or which are caused by the struggle amongst them. That “resting” means that nothing attracts, any longer, the created conscious beings to exit from the happy union with God and amongst themselves, for they have within God everything that satisfies them. It is a consummate satisfaction, an endless one, in this union with God and amongst the created conscious beings, and in this satisfaction, everyone has everything. In this union everything is identical and still always new. And both of them provide the created conscious beings with a consummate and endless satisfaction.” (Stăniloae 1995, I: 38)</p>	
38	<p>“The Christendom recognized the necessity for a struggle, but it is about a struggle for unity, for convergence, for transcending together towards the spring and the center of everybody, a struggle against the locking-up in pride, in egotism, in the bodily unilaterality, or in reducing the experience to the material and bodily things. We admit the necessity of the struggle against the tendency of eliminating some components of the existence, the need for a struggle in order to embrace everybody. It is the necessity for a struggle mainly against the own egotism. By this it is promoted the true good, namely the good which promotes the everybody’s</p>	Unity

	existence in harmony.” (Stăniloae 1995, I: 38)	
38	<p>“The true transcendence cannot be without convergence or without communion. Only through both of these, the man advances towards the Absolute Trinitarian Persons, Whom the man is thirsty for. By both of these it is accomplished the plan of the God in Trinity Who created the pluri-personal mankind not for fighting in itself, but in order to be accomplished the increasingly fuller union of the mankind, and of the mankind with God, with the will of the mankind too, and by this in order to actualize the mankind as a pluri-personal deified mankind, not being like that the mankind by itself, but by grace, in order God to be Unifier in all things.” (Stăniloae 1995, I: 38)</p>	Unity
38-39	<p>“The human being can direct this thirst for absolute and for godhead, of his, either towards himself, through and endless pride. This is an illusory transcendence, lacking the convergence or the communion. But the human being’s thirst can be like endless because it is upheld by the human being’s illusion that he is or that he becomes God by himself. This thirst is together with the contrary of the communion, and it stays with the struggle of everyone against all the others, or with the struggle of some groups against other groups.” (Stăniloae 1995, I: 38-39)</p>	Communion
39	<p>“Only through convergence it increases in everybody the real life in fullness, or the life ceaselessly increases in meaning. By this increases in God-the Word Who is the hypostatical</p>	Communion

	<p>Rationality of God. The meaning is one with the life and the life is one with the loving communication amongst persons, a communication having at its peak and as source the communication amongst the Persons of the Holy Trinity. This communication is accomplished by people through experience, by transcending, and through endless convergence. This communication is one with the life in increasing joy. Only the Word or the divine hypostatical Rationality, the source of the supreme communicability, it can bring us, thus, to the salvation, or to escaping the meaningless of the eternal death - namely the locking-up in the poverty of the egotism.” (Stăniloae 1995, I: 39)</p>	
39	<p>“Where this communication – through experience, through transcendence, through convergence - it weakens, the spiritual man’s life weakens too, and, with this, it is installed too, the lack of joy and the meaningless. There it is installed the sad and helpless egotism, incapable of living the true life. This is the lived death or the sad living of the meaningless. This happens because the man no longer really communicates his life to his fellow human, or because he locks himself up to the communication coming from that fellow human of his. Such a man pulled, at the beginning willingly and then because of helplessness, upon his own being, the shutter pride, so that he despises the other. Such a man no longer sees the mystery of his fellow human and of the world, but both his fellow human and the world are seen only in their surface, as ultimate realities, only meant to be</p>	Hell

	<p>exploited as objects. Such a man is alone. He neither sees in himself except his body with its short moments of passing pleasures.</p> <p>In reality, neither such a man totally dies, but he lives and he will live a lifeless existence, a meaningless existence, without a consistent and continuous joy. And when he will see that after the death of his body, he will still live, but in this incommunicable and meaningless mode, that existence of his, it will be to him, because of its eternity, the greatest torment.” (Stăniloae 1995, I: 39)</p>	
39	<p>“Where there aren’t transcendence and convergence, there isn’t only monotony, but there is both manifested and hidden enmity. And that doesn’t accentuate only the existence’s meaningless, but it also makes it painful. And if, as long as it is loved in this life, its painful character it can somehow be endured, through the hope that it will cease after death, in the future existence this characteristic is endlessly aggravating by the awareness that it won’t cease ever.” (Stăniloae 1995, I: 39)</p>	Hell
39	<p>“They cannot escape the immortality, neither the ones who have made themselves incapable of happy immortality by refusing the wide experience, the transcendence, and the convergence of the communion. This is because they also bear the seal of the conscience, imprinted upon them by the creator Word. But their eternal immortality is in the same time eternal death. They forever want to get haughty, to reciprocally despise one another, to experience other and</p>	Hell

	<p>other motives for separation and enmity amongst them. They will see that the human being cannot be reduced to a limited war, but it has in himself an unlimited thirst, even if that thirst is turned towards evil. But while to the ones who communicate themselves and who transcend themselves, the indefinite of their beings, of their connection with the existence's infinite source, it is given to them towards enrichment, towards life, and towards joy, while to the others it is given towards increasing in monotony, in disgust for themselves and for others, in endless torment. It is an eternal thirst for evil." (Stăniloae 1995, I: 39)</p>	
4. The Immortality of the Man Implied in His Contrastive Omni-Lateral Unity, in the Man's Endless Movement towards Consummation		
40	<p>"The human being is an omni-lateral unity of contrastive components in continuous strengthening, but a unity that can become a unity of contraries, ones of these contraries fighting for dominating or even of excluding the other components. In the first case, the man accomplishes himself integrally, through a continuous horizontal surpassing towards the world and towards his fellow humans, and through a vertical exceeding towards the Absolute Person, Whom the human being is thirsty for. In the second case, the man restricts his being in a contrary mode, to some of the components fighting the other components and choking them down. It depends on everyone's freedom towards which one of these two states he wants to advance." (Stăniloae 1995, I: 40)</p>	Freedom

40	<p>“The harmony amongst the components of the human nature, and between those components and the whole creation and with God, the harmony which the human nature craves for in its depth and which is eternally being consummate, it is felt as characteristic to the human nature’s normalness. This is due to the fact that all the things are the creator work of God, the man being summoned through his own nature to consummate the completing harmony in himself and with God, or the harmony with his fellow humans and with the whole universe in God. The more the man increases in closeness with God-Person, the more the man increases in his harmony with everybody and with all things. A contrary, the mans’ impulse towards fighting everybody and everything, or towards “<i>bellum omnium contra omnes</i>”, it is seen by the Christian faith as a falling of the human being off his normality, or into the sin of the man from the beginning, inherited by all Adam’s descendants, towards the weakening of their humanity. Such impulse cannot bring the man to consummation and to having peace in himself and with all the things.” (Stăniloae 1995, I: 40)</p>	Human Being
40	<p>“In this fight amongst people, the enmity, the hatred, the lie, and the killing, all of these are justified, so that there cannot be seen any longer a difference between good and bad. What is reckoned as good by some people, it is reckoned as evil by others. This fight maintains a continuous disturbance and tension of the hatred. Such justification cannot have at its basis, as we’ve said, except a pantheistic conception, which</p>	Theology

	sees in the essence itself the source which all these things come from. While the Christendom see in these fights: contradictions and sins, the pantheistic conception considers them as normal.” (Stăniloae 1995, I: 40)	
41	“The man is, by and large, a unitary person, but he is in the same time complex in an untold manner. The person’s unity and, in the same time, the person’s complexity, are shown in the fact that a unitary self is manifested in an endless multiplicity of thoughts, of feelings, and of acts, which the person wants to reach through, to his integral expression, but he never reaches an end. The human being tends, through this, towards a plenitude, but he seen that is doesn’t belong to his power to reach it, for he needs everything that exists and he needs God too, on Whom all the things depend. The man is a being of indefinite complexity and destined to eternity, also because he virtually comprises and he tends to actualize and he to ever-more unite, all the contrastive forms of the reality, but without ever reaching the end of this tendency.” (Stăniloae 1995, I: 41)	Human Being
41	“The man seems to himself as non-comprisable. He always realizes that he participates to infinite, but himself isn’t the infinite. The man always lives, in the same time with his indefinite, also his insufficiency, his relativity, but united with an aspiration towards absolute, towards infinite, which he feels himself connected with. This contrastive aspect can also be expresses like this: the man is a creature of God and he participates to the life of God, but he doesn’t participate to the	Human Being

	<p>Being of God. The man isn't a part of God's Being, but neither the man is separated from God. The man is created by God, but the man isn't totally lacking the participation to God and the man isn't totally separated from God. The man isn't "thrown in a multitude" as Heidegger said. The man is objectively upheld in existence by the infinite God, and the man is unable not to tend, subjectively, towards Absolute. But the man can identify the Absolute wrongly, by confounding the Absolute to the world's essence which the man also belongs to, for the man knows himself and he knows the world as indefinite. The absolute cogitated like that, it still isn't the real Absolute, and it cannot really satisfy the man. Besides these, the real Absolute cannot lack the conscience and the freedom, namely the character as Person. The man doesn't tend towards an absolute which is insufficient to some extent, or towards an absolute that cannot comfort him with his conscience about himself, and with a free love, by having a character as Person. That's why the man's transcending towards an immanent absolute it isn't a real transcending, because of not bringing the man in connection with what consummately satisfies the man. Such a false transcending rather narrows the man to an enormous degree, and it forces the man to resign himself with the idea that his death as visible being it is a total death." (Stăniloae 1995, I: 41)</p>	
41-42	<p>"The man doesn't joyfully receive his narrowing and resignation to an immanent absolute, a narrowing that</p>	Immortality

	<p>cannot be done except by wrongly thinking at his aspirations. Actually, the man tends towards immortality and he remains immortal. This is for the man remains objectively hanging of the Absolute-Person. But it isn't less real that, to many people, the subjective connection with the Absolute-Person is getting weakened because of their will. By this, they cover the objective connection with the Absolute-Person. And the consequence is a spiritual poverty of their being and a reduction of their being's complexity. The egotism which the increasingly more lock-up themselves in, through their pride, to the extend of breaking away from the Absolute-Person, it remains at its turn in a hostile preoccupation with the others. By that, the place of the real understanding of those ones is taken by the inventing of all sorts of hostile thought regarding them." (Stăniloae 1995, I: 41-42)</p>	
42	<p>"Only the coming of the God-Person into our world, in the Person of Christ, it has opened the horizon of that plan superior to the monotonous world, and it unveiled Him to the man, objectively and subjectively. The true Absolute and the enriching with the infinite preoccupations of the man in connection with Christ, they thus have become really accessible to the man, out of God's initiative Who sent His Son as Man within world, in communication with the people. If the pantheistic philosophies locked-up the transcendent, to the man, and they cut off the man's connection with the transcendent, Christ has elevated the created on the superior plan of the creator and savior transcendent, above the</p>	Christ Jesus

monotony of the death which masters the immanent. Now, the transcendent Absolute elevates the created being of the man, with His love as Person, in the ambience of the true immortality and of His interpersonal love. The Christendom opposes the meaningless denial of the transcendent, the elevating of the created being in the transcendent fullness of love, above the monotony of their apparition and disappearance, namely to their deification by grace – and not by being. And this is one with their happy and eternal life, with their existence of endless complexity and enrichment, given as aspiration in their being itself. This is the happy immortality open to the man, as possibility. This brings the man's real accomplishment. Contrary to that is the immortality into the monotony of the living of a false accomplishment. Since God has given the creature an eternal existence, the creature can adapt his possibility to be immortal, because of his opposition to the Creator, to an immortality in an extreme spiritual poverty and torment. In the man's capacity of participating to God, it is given the possibility of his endless advancing into this participation. But it that is also given the possibility that God to manifest His life too, through human. And the supreme manifestation of God through human it is accomplishes into Christ Who fully frames and actualizes the human in His Hypostasis, and that means that the Himself the Son of God manifests Himself through the human thinking, feeling, and speaking, and He also can suffer like a man." (Stăniloae 1995, I: 42)

42-43	<p>“Through the contrasts united in his being, the man can grow up in knowing that his self is forever inexhaustible mystery, but a mystery which doesn’t stand by itself, but it is unite with a self-standing superior mystery, having not insufficiencies in His existence. The more the man knows about himself the more he knows himself as a mystery but, in the same time, the man knows himself as an abyss which he can gather in, and which he can draw out, always new meanings, as poet Pierre Emmanuel said. But not only these meanings appear to be as always non-full, but his self appears to him, in the same time, as insufficient in itself. In experiencing the inexhaustible abyss of my own self, I live, in the same time, my insufficiency, or I live myself as open to an abyss that has no insufficiencies. The man is an inexhaustible mystery whom endlessly irradiates through, the rays of the absolute mystery, which the man depends on. But this can be an occasion for deceit too, to the man, by making him to reckon about Himself that he is one with the absolute Infinite, or that he represents the supreme infinity which he would have it together with the world, as ultimate reality. But this infinity of the man is imprinted by an insufficiency leading the man, for sure, to the death live as endless spiritual poverty. The man who lets himself to be deceived by it, he pretends not to notice that. By not noticing the paradox between the inexhaustible character of his own self, depending in the same time on a transcendent infinity from beyond himself, such a man transforms his thirst for the</p>	Human Being
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	transcendent infinity into a thirst for getting power and for getting rich through himself, in an insatiable egotism, manifested in diverse forms: unlimited trust in himself, the insatiable desire for dominating others, the hoarding of as many as possible material goods etc. These are deceits which the man lets himself to be conquered by, despite him being fully aware of their passing character.” (Stăniloae 1995, I: 42-43)	
43	“The man’s unilateral contrastive unity is shown also in his quality as hypostasis, or as person composed of spirit and body. Through his spirit, the man can tend towards an ever-greater participation to God, while through his body the man can tend to know the whole world. But only for the man has his spirit into his body, he is able to embrace in his conscience the world, to an ever-greater extent, and he has the possibility of extending his knowledge and his work upon the world, ever-further. With his eyes the man looks at the things up far, and through instruments he always increases the range of his look. In this we can see that the man is, in the same time, a unitary and composed hypostasis: the powers of his soul and the powers of his body are concentrated in a unitary conscience and they come out of it. The body, by having the soul within, it is commensurable in this sense to the universe. And, as the man is never satisfied of extending his knowledge ever-further, the universe, for it corresponds to this unquenchable thirst of the man for knowledge, it has, at its turn, an extension which the man	Knowledge

	<p>won't ever be able to reach at, or, the man practically cannot even imagine it. But, in the same time, in this extension of the universe, which margin the man cannot imagine, he sees one of his insufficiencies, equivalent to a limitation in all regards, inside which the man doesn't want to remain, but he tends towards the really infinite Absolute Who maintain within man his eternal thirst for knowledge." (Stăniloae 1995, I: 43)</p>	
43	<p>"In this hypostatic unity of the body and of the soul, in the endless movement towards comprising the entire created and uncreated reality, it is implied the possibility of the union in a hypostasis, between the godlike and human natures, in the Hypostasis of God-the Word, Whom Maxentius the Scythian (the Roman-Dacian), Leontius of Byzantium, and Maximos the Confessor said about, that He is composes and all-comprising." (Stăniloae 1995, I: 43)</p>	Christ Jesus
43	<p>"Wanting to create the man as a being who, though composed of body and soul, he is capable of unitarily comprising, bot the spiritual plan up to God and the visible-material plan of the reality, God created the man with a nature which by being assumed by His Son, He can comprise through it, in the most intimate mode, in Himself, the whole His creation: God created the man with a nature through which, like His Son embodied as Man, to be the whole creation made to him, as his own. In union with Christ, the man himself, by seeing the whole sensitive creation as transfigured and hypostatized in Him, he can transfigure and hypostatize the creation in himself. While the man can place on the material things a</p>	Sanctification

	spiritual seal, by knowing them with his spirit through his body, God-the Word places the godlike seal itself on the world He sees through His body. And this divine seal can be placed also by the man who is united with Christ.” (Stăniloae 1995, I: 43)	
44	“In the fact that the man knows the universe and that the man exceeds its knowledge, in his quality as unity between spirit and body, by keeping the universe in his soul and by placing on universe a spiritual seal through his body, it is shown the fact that the body participates to the man’s quality as person. Thus, the body is to the man both as given object and as participant to the man’s quality as person. The man knows his body, and he knows, through his body, the world, but to this knowledge about the body as state and as environment of knowing the world, the body participates as subject. And the body even participates to knowing God. This is for the mind which ascends above body and above world, to God, it is a mind existing into a body and it is adjusted in its activity, by the body.” (Stăniloae 1995, I: 44)	Body
44	“Though the body participates to the man’s subjectivity, the body is given to the man, on one hand, to take care of it, but not only to take care of body for manifesting through it the spiritual life, but also in order the man to make his body an ever-able tool on that purpose. The man must make increasingly more, of his body, his spirit’s tool. The man must prepare his body by this, in order to be after resurrection a fully obeying and fully transparent to the spirit, and through	Body

	<p>the spirit to God. The spirit cannot and he mustn't want to exclude the body from the unity as person with him, but neither he must make of the care for biological existence his body's sole preoccupation. The body receives a commensurability with the whole universe, and with the infinite content of God, only for it becomes an instrument of the spirit, mastered by the thirst of comprising the whole universe and of comprising God, without being confounded to them. The more we occupy ourselves with our body as exclusive reality, the more our body become opaque, and less transparent means and less comprising all the things, including God, and it becomes less human body and more animal body." (Stăniloae 1995, I: 44)</p>	
42	<p>"As the body becomes opaque, in same time with the body the world become opaque too, one noticing within the world only the repetition of the same laws. The world becomes transparent when it is seen as work created and upheld by a supreme loving Subject, as gift of His love for us. The world becomes transparent when, by seeing it as gift from God for all of us, we use the world's things as gifts amongst us. By this, the world appears to us, on one hand, as destined to obey us; on the other hand, we see ourselves as tied to the world, and on the other hand as attached to the world; on one hand, the world is inferior to us, while on the other hand, the world is valuable for the reports amongst us and even for our spiritual forming, and the world doesn't depend on us in its existence, duration, and organization. The world becomes a</p>	World

	transparent road, through love, towards our fellow humans and towards God.” (Stăniloae 1995, I: 44)	
44	<p>“Only when the body is penetrated by the spirit thirsty for communication with another and with God, only then I live in conscience, in the same time with the mystery of my own self, united with God, the mystery too, partially cognoscible, of my body and of the world. I know that through spirit not only my body is made participant to my quality as subject, but the world too, it is united with my body and it is transformed in the body that participates to my quality as subject. Without the world participated to my quality as subject, I wouldn’t know the world. To the knowledge and to feeling anything I know and I feel, it participates too, what I know and what I feel. To my work upon the world, it participates too, the world made b y my spirit, the world participating to my subjectivity. It doesn’t hide here the power of transforming the bread in the body of the Lord, through the human spirit and through his godhead, present in His body that touched the bread? It doesn’t hide here, the mystery of the spiritualization of the body and of the world? Saint Gregory of Nyssa affirmed that the human being, by uniting within himself the spiritual and the biological (animalic), it has the mission to spiritualize the body.” (Stăniloae 1995, I: 44)</p>	Body
45	<p>“One could say that the divine rationality, that stays at the foundation of the man, it isn’t only that power that makes the man spirit, but it is too, the power that, through spirit, it transforms the cosmos’s rationality in body’s biological</p>	Human Being

	<p>rationality (starting from the mother's womb, who nourishes the new body with the blood loaded with nourishing substances from her food, and continuing to nourish the human being after his birth), the spirit unites these two ones but without confounding them to one another, and by this the spirit, increasingly more, he spiritualizes the body and the world. In the man's soul there are the powers which organize the material matter in a body and which work through the body. The animal too, it sees through his eyes, as the man does, but the animal doesn't put anything conscious in the act of the vital eating. The rationality structure within animal, it doesn't have except the vital powers. The rationality structured within man it is accomplished in a soul that, besides the vital, or biological, powers, he has too, the spiritual powers. That's why, the man can and he is asked to exceed, increasingly more, through his conscience, his biological feelings, through spiritualized feelings." (Stăniloae 1995, I: 45)</p>	
45	<p>"The man and the woman have in their united seed, concentrated, not only their specific bodies, but in that seed, there are present, as in a whole, the body and the soul of each one of them, and their souls being united through the union between their bodies, their souls give birth not only to a new body, but to a new soul too, of course not without God's work. This is for the man and the woman exceed, through conscience, their simple bodily union. In this sense, the descendants of the parents are called as the parents' seed</p>	Sex

	(Gen. 21: 13; 28: 14 etc.). That's why, in the fact that the human being puts in his bodily acts – even in the act of making love between man and woman – the conscience of his responsibility, the body shows its great importance and honor which it has been granted with, through the working presence within body of the conscious and free spirit, in the acts committed by the body.” (Stăniloae 1995, I: 45)	
45-46	“When the bodily willing acts, are committed by the human being without this conscience of his characteristic own responsibility, they are reckoned as shameful acts, as are reckoned too, the people committing them. Even in this, the human being shows that the acts committed through the body, are in the same time acts of the spirit too, and he cannot commit them as animal acts, since the human bring in the system of laws of his being the element of his freedom in the support of his conscience. The animal's acts aren't reckoned as shameful acts, because of not being acts of conscience and freedom. So, the spirit makes the body, and through body the spirit makes the world too, as participating to the spirit's subjectivity and mystery. This is because they through themselves, they wouldn't have these qualities. But I know the world as a mystery unconscious about itself, as the body doesn't know about itself too. But the human being, as spirit, he knows about himself and about both body and spirit, only through both body and spirit, and this fact shows the participation of the body and of the world to the subjectivity of the spirit, and the impossibility to know them	Sex

	<p>in their full objectivity. But, by this, the world's mystery appears to me, on the other hand, as mystery of the body too, and, more than that, as insufficient in itself, though not depending on me, and, by that, being superior to my power. The world, thus, it ties me to my fellow humans and to God. The world becomes transparent to me, for the life of my fellow humans and to God. From egotistic prey that nourishes and that develops the egotism, the enmity, and the separation amongst people, the world becomes a loving bridge amongst everybody, and amongst everybody and God. Through the world one can see and it is communicated their light. The things given as gifts are filled up with the rays of the communicative love. The things given as gifts are set free from the seal placed on them by greediness, by pride, or by the egotistic voluptuousness. The human being is sanctified through the things given as gifts, and those things are sanctified as well, especially when they are given as gifts to the poor people who really need them, for through those things is extended the clean and merciful love of God and of the people." (Stăniloae 1995, I: 45-46)</p>	
46	<p>"The paradox of my relation with the world it consists, on one hand, of my need for the world, and on the other hand, it consists of the need of restraining my greediness for too many things from the world, by giving those things as gifts to others. Or, it consists of using the world in both senses. The more I use the world for another, by detaching myself from the world, the more I use the world for myself. For I need,</p>	World

	<p>from bodily perspective, too little, though it is good to me to tend to know the world, to spiritually possess the world until my end, in the whole world's indefinite extent. Only by bodily detaching myself from the world, I transfigure the world, by introducing within the world, through knowledge and through giving, the love for others, and through this I see God.” (Stăniloae 1995, I: 46)</p>	
46	<p>“The human being is amazed about the power given to him, for reaching, with the help of God and with the collaboration of his fellow humans, to master the world and to transfigure the cosmos, and to be elevated on the level of god by grace, but he also realizes the very narrow limits of his power, or his helplessness, when he reckons that, the power he has, it is from himself. This is for this power comes from renouncing to himself. The man was given the choice of using the power he has been given with, and that brings the illusion that he has his power from himself. The nature dominated by the human being, with the illusion that the human being can make anything he wants with the nature, it shows its limitation through pollution, through destruction caused by the human science and technique, through using the nature's energies in mode exceeding a certain measure, and through the neuroses weakening the people, because of their estrangement from a peaceful live within nature.” (Stăniloae 1995, I: 46)</p>	World
46	<p>“The man can advance in mastering the nature but he still must remain within the nature's limits. The man can also use another way of mastering the nature, by elevating himself</p>	World

	above nature, through the power given him through his spiritual growth, by the union with God, and through the man's humbleness." (Stăniloae 1995, I: 46)	
49	"The highest level of seeing God through man, we accomplish it in Christ; likewise, the highest level of the communication with us as God, and with God-the Father through humanity, it is accomplished in Christ. Christ gives us the highest strength for communicating with our fellow humans and with God. Christ understands us more than anybody else, and that's why he has the greatest mercy on us. He gives Himself to us, to everybody who wants Him, as a "bread" of life, and He helps us too, to enter this impulse of reciprocally giving ourselves as gifts." (Stăniloae 1995, I: 49)	Communion
49	"What give me joy in the communication with another, it doesn't consist of what he gives me as differing from himself, but it consists of his presence in everything he gives me. The person himself is life for another person. Although, in this reciprocal self-giving as gifts, the persons are not confounded to one another. If in the supreme existence hadn't been this joy and understanding of other beings, then that supreme existence it wouldn't have been an existence of joy, namely a consummate existence." (Stăniloae 1995, I: 49)	Personalism
49	"The non-confounding, but also the reciprocal enrichment of the human persons, are due to the difference between persons despite the whole intimacy accomplished amongst them. The human persons differ to such extent, that one	Communion

	<p>never reaches to live the pain or the joy of another person as that one lives them himself. But just the fact that another lives my joys and my pains differently from how I do, it increases my joy and it diminishes my pain and, by and large, it increases my life. Each one participates to the spiritual life of another, but he lives that one's spiritual in his own mode. In this it is also shown the reciprocal commitment. I sometimes suffer for another more than he suffers from himself, just because through his face he gives birth within me to a bigger sufferance than the one he actually endures. And this brings him a great comforting. We still understand the another as man like us, for, though we don't live his life as himself does, we live in common with him, his life, in a double manner. Only thus we are spiritually enriched and strengthened in the relation with each other, but without being confounded to one another. The thirst for this endless enrichment and strengthening, it upholds out desire of knowing all the people and of reaching the maximum communication with everybody, in God." (Stăniloae 1995, I: 49)</p>	
49-50	<p>"We are made as immortal beings, for in the present life we cannot reach to communicate with everybody, neither we can reach the end of the communication with a single person. The consummate communication with everybody it will be one in the Kingdom of Heavens. All of us will be transparent to everybody; each one's life will be filled up with everybody's life. Then we will have, each of us, the whole life we can</p>	Communion

	<p>receive as human beings, from God, through everybody. Each one of us will bear within himself, in his mode, the everybody's life and, through them, he will bear Christ." Each one participates to the spiritual life of another, but he lives that one's spiritual in his own mode. In this it is also shown the reciprocal commitment. I sometimes suffer for another more than he suffers from himself, right because through his face he gives birth within me to a bigger sufferance than the one he actually endures. And this brings him a great comforting. We still understand the another as man like us for, though we don't live his life as himself does, we live in common with his, his life, in a double manner. Only thus we are spiritually enriched and strengthened in the relation with each other, but without being confounded to one another. The thirst for this endless enrichment and strengthening, it upholds out desire of knowing all the people and of reaching the maximum communication with everybody, in God.</p> <p>The human nature will actualize then, through the human persons, all its resources of internal love, out of the love coming to it from the godlike Being Who lives His love in the Persons of the Holy Trinity." (Stăniloae 1995 I: 49-50)</p>	
50	<p>"By eternally remaining, I and him, as unique, he needs me, in order him to be strengthened and enriched, in order him not to be in the sadness of the loneliness, and I need him too, for the same reasons." (Stăniloae 1995 I: 50)</p>	Communion
50	<p>"We need to talk to one another in order to confess out attention for each other, in order us to be enriched and</p>	Communion

	<p>strengthened through the life-giver attention of another. The dialogue is the means for communicating the life from one to another, but without they to be confounded. I talk to somebody else, for I crave for being listened by somebody; I need somebody to talk to me, in order I to see that he needs me. Not only by talking to me, the another gives himself to me as life, but he also does that by listening to me. In speaking, each human person transcends on himself, and the dialogue partners transcends on themselves, together, towards the One Who seeded within them the need for transcending, on themselves, by talking to one another. They speak for they are made to thing to one another, and to speak to one another, and to thing together at the Person-Absolute and to answer His speaking to them. They speak to one another for they are made to communicate the life they have out of the common source of the Creator.” (Stăniloae 1995 I: 50)</p>	
50	<p>“Needing another in order to know himself the human being lives the another as a mystery, like himself is. I know, on one hand, that the another’s mystery if like mine, but, on the other hand, it still remains a more unknown mystery than mine, for I do not live it as mine, and for it though differs from mine. But without living his mystery I do not live myself. Without knowing myself as mystery I do not know him as mystery, and vice versa. I always find out something more about him and I experience him as a mystery. I always live in him a reality differing from me, but in communication with me. We communicate ourselves to one another but we still</p>	Communion

	<p>remain incommunicable. This is a new unity of the contrasts. In this we together experience our incommunicable fund, or, both the unity of being and the difference as persons.” (Stăniloae 1995 I: 50)</p>	
51	<p>“By surrendering myself to another, I still remain myself and non-confoundable; and the another remains likewise. The more he surrenders to me, the more I feel him as present within me, as differing from me. I cannot dispose of him, neither of myself. But we can surrender ourselves, as sacrifice, willingly, to one another. And I cannot be whole without a communication with him, without him wholly surrendering himself to me, and I to him. Our words show us as two (or several), for they are means for communication amongst us, but the words keep us as distinct and as necessary to one another, it our distinction and just because of our distinction. We are unable to communicate our own mystery to another, only by using the words, though the words are to us as means for communicating our mysteries as facts. We uphold our life through reciprocal communication and we still remain as contents of incommunicable mysteries. We continuously uphold our lives by continually communicating our mysteries, by the fact that we do not exhaust ourselves in what we communicate. This always keeps alive our desire for receiving increasingly more out of another, through his communication. We feel ourselves as of-the-same-being, but still as non-confoundable. The another remains to me, just by hi will to communicate himself to me</p>	Communion

	<p>increasingly more, a wall which I cannot cross over. This shows that I haven't produced the another's person, neither he has produced on himself, and so, neither can we abolish on ourselves in what we have as differing from our bodies. Neither the parents produce the child's person, nor they can do that through education, as totally belonging to them. This shows that each person is brought to existence by a supreme Creator of persons, as mysteries, having in Himself as supreme mystery the virtuality of all the unique persons. The: "birth" out of parents, it is added to the "creation" by God. That's why the parents cannot cross over this product "created" by God. (Stăniloae 1995 I: 51)</p>	
51	<p>"Heribert Mühlen draw out of the fact of the helplessness of overlooking the another's person, the personological argument of the existence of God and he saw the one's "holiness" in our helplessness of understanding him, for he saw in that the presence of God in the another. We live in another both out limit – and therefore his person's not-coming out of us – and the openness of a horizon beyond his person, who is limited at his turn. The more intimate we live another as mystery, but still as a depending mystery, the more we live God, and vice versa. We live in this a new deed for endless transcendence." (Stăniloae 1995 I: 51)</p>	Communion
52	<p>"Just in the inexhaustible mystery and, in the same time, not fully satisfying for me, of the another, I live God Who, on one hand, He upholds the another, and on the other hand He exceeds him. And I cannot make vanish the another's mystery</p>	Communion

	<p>through any closeness of mine, to him. The more I get closer to a person, through love, the more I am bewildered and overwhelmed by that person's mystery. Besides, this happens to my mystery too. The more I deepen myself in meditating upon myself, the more I become less understood to myself. The deeper I live myself, the more I realize the helplessness to comprise myself, to understand myself. Although, I cannot satisfy myself either with myself or with the another, and the more we get closer to one another, the more we need our closeness and our self-exceeding, in order to find God, and vice versa. The more we understand on one another, we are willed up with the helplessness of adequately thinking and speaking about God, though we feel Him increasingly more in this closeness of ours. The more we see each other as limited, the more we feel ourselves as destined to the union with the Person-Absolute." (Stăniloae 1995 I: 52)</p>	
52	<p>"The another is both border and bosom to me, who receives me and over whom I cannot cross without damaging myself too. But by what I transcend to myself through, I get out of my seemed infinity, which is rather a prison to me, and I am received in another true reality, which I cannot annex to me in the another's reality. I live his true reality just in the fact that I need to be received by him, in order I to transcend to myself. I cannot cross the border of his being without his approval. And once he opens himself to me, I discover him as another infinity besides mine. Or, only through his infinity my infinity is open like a living infinity, or I live my infinity only</p>	Communion

	<p>by communicating it to another. If there isn't somebody who opens himself to me, I will remain in the seemed infinity of my spiritual poverty. But when there is a true reciprocal oneness, we transcend on ourselves, together, towards the absolute Infinite, by living ourselves, on one hand, each of us and reciprocally, the insufficiency of our existence, and on the other hand, by living our transparency to the absolute Infinite. In this sense, the ones reaching "in the Abraham's bosom", they live within him or through him in God's bosom." (Stăniloae 1995 I: 52)</p>	
532	<p>"If the man, as person, he cannot really accomplish himself except by being accepted by another person, he won't be able to accomplish himself in a totally satisfying manner, except if the Absolute Whom the man tends towards is Himself too, a Person accepting the human person and being to the human person, in the same time, a supreme border, which isn't a simple and own small extension." (Stăniloae 1995 I: 52)</p>	Personalism
52	<p>"The Absolute Himself as consummately accomplished Person must be not only a Person to extends Himself, but also as a Person accepted by another Person. In this way, we understand how the interpersonal communion, or the Holy Trinity, it is the supreme form of the existence. Only in the Holy Trinity, or through the Holy Trinity, it is lived the true infinity. A God Who hasn't been a Person Who gives Himself as gift and Who is eternally received by another Person, such a God would have been the God of an apparent infinity. The infinity is within person. More specifically, the infinity is lived</p>	Personalism

	by persons in common.” (Stăniloae 1995 I: 52)	
52-53	<p>“The eternal importance of each person in his uniqueness, but also in his specific communication he brings to the other persons and which the other persons bring to him, it is shown also by the fact that each person we once knew, it remains us unforgettable; namely, to the extent we accomplished a communication with that person, as persons. If all the persons had been the same, they wouldn’t have remained unforgettable to us. Each person lays a living seal of his own, on the spiritual life of the person whom he communicated with. In this is shown the eternal value imprinted by God within each person. We do not forget a person whom we knew, for that person is a living and unique existence, and that person penetrated within us through the unique communication.” (Stăniloae 1995 I: 52-53)</p>	Personalism
53	<p>“The uniqueness and the unforgettable imprinting within me, of a person, it can be shown also in my helplessness of forgetting the evil that person did to me, when I am unable to overcome that evil and to the see the positive mystery, full of riches, of that person, which overwhelms an evil act done by that person to me. But this also disturbs my sight directed upon myself, and it keeps me in an enmity that is one with the superficialness. By that I lower him and myself, on the level of non-spiritual beings. This isolates me from everybody, but it keeps me, in the same time, as tied through the evil memory and through the continuous lack of love, in a tormenting relation with them. That’s why is so necessary to</p>	Forgiveness

	<p>forgive all the ones who wronged us, as it is also necessary to receive forgiveness from all the ones who we did something wrong, or whom we didn't the good we owed them. This is necessary in order us to get rid of the tormenting memory of other persons and to restore forever our communication with them, as ones who become better and more open." (Stăniloae 1995 I: 53)</p>	
53	<p>"Another unity of contrasts characterizing the human person, it is the passing character and the importance of the lived moments and of the committed deeds. Through this the human person is shown, on one hand, as temporal, and on the other hand, as destined to eternity. The human person is elevated through himself, right on the unforgotten plan of the eternity, not by always remaining a succession of moments, but for everything a person lived on the passing moments, it will remain forever imprinted within that person, as in a unique screen, which is reflected, as such, in the persons whom that person is in connection with. This makes everyone's eternity having a unique content, for each human person has been imprinted during time, and forever, by other thoughts, and feelings, and passing deeds, and relations. But each person's eternity is reflected in the eternity of all the other persons whom a person has been in connection with, and whom that person could influence for better or for evil. An eternity without a direct personal conscience, it would have been impossible to understand. I will eternally rejoice myself and I will rejoice other for the good things I did to</p>	Personalism

	<p>others, for those things reward me too, or I will be eternally tormented by my evil deeds done by me, while I was alive, to others, my evil deeds imprinted within me and in others. All of these represent relations with others, relations extended into eternity. But the forgiveness is like a restoring water, out of which are born to a new life the ones who wronged to one another. And the good things done to other and the forgiveness we grant to them, we owe to the fact that we saw them in their mystery and in the reality of the existence of God within them. So, I will rejoice myself for the good deeds I did during my life, in my relation with the others and with God, a joy extended into eternity.” (Stăniloae 1995 I: 53)</p>	
54	<p>“By and large, the human being is a unity of the contrasts, by the fact that he is creature, but he is too, a dynamic image of the Creator. By this, the human being tends towards an increasingly greater transparence to God. The human being know that he is in extreme dependency on God, by being a creature, but, in the same time, the human being is able to work and cogitate in freedom, as person, and to tend towards an increasingly tighter connection with the supreme Person, in order the human person to be increasingly united with God and to see all things as transparent to God, and without being confounded to God, but by remaining what he is. The movement towards Absolute it maintains the person, by itself, as a mystery in his quality as image of the Absolute, and on the other hand, by being the human person increasingly imbued with God. The Holy Fathers called this dynamic</p>	Human Being

	character of the image as <i>likeness</i> . And this is for, on the other hand, the human person is being filled up, through the <i>likeness</i> , with the generous kindness of God.” (Stăniloae 1995 I: 54)	
54-55	<p>“In his quality as dynamic image of God, namely in his desire of ascending increasingly higher, towards his uncreated and unchangeable model, the human person is given his freedom and responsibility, as another form of the contrasts’ unity. Through creation, the human being is given to himself, but he is given not in order to remain where he is, but in order to ascend through his effort, on one hand, and by the help of God, on the other hand, in a continuous ascension towards his Prototype. And the human being can do that only by uniting the freedom with the responsibility. Only by uniting both of these, the human being can advance evermore towards God Whose image the human being is, but Who is free as well. On one hand, God is the unchangeable good for He is unlimited, and on the other hand, the good isn’t imposed forcibly, but it need a great effort in order to be conquered. That’s why, in a sense, in God, the good coincides to the absolute freedom. But, whom is God king to? The Christendom has an answer to this question: God is kind to the Son and the Son is kind to the Father. And Each of Them enjoys the kindness of Another, together with the Holy Ghost. In God there everything is kindness. God is the consummate kindness, from ever. And a consummate good it cannot weaken, namely it isn’t submitted to change. But in God the</p>	Freedom

	<p>freedom is full too. The man, because of not being in the consummate and unchangeable good, but being asked for continuously ascending in that good, he has a freedom for deciding against the good too. But this isn't a superior freedom, but it is an increasing one when exercised into good. The human being is created as free, but he is given too, the power of becoming, through himself, increasingly freer, or increasingly not-freer, namely he is given the possibility to use his freedom for changing himself ever-positively, or he can let his freedom unused. The freedom is to the human person a power which he can preserve and develop, or which he can let it weaken, by allowing to himself to be dominated by the unilateral lusts of his inferior components. The man is free, but he promotes his real freedom only by strengthening his being as omni-lateral unity of his contrastive components, a unity in God from Whom all the things are coming. By not promoting this, the human being set loose the evil." (Stăniloae 1995 I: 54-55)</p>	
55	<p>"Through freedom, the human being is called to elevate, increasingly more, his integral being, in God. Thus, the freedom belongs to the human nature itself, created, upheld, and attracted by the divine nature, as showed Saint Maximos the Confessor and the Fourth Ecumenical Synod." (Stăniloae 1995 I: 55)</p>	Freedom
55	<p>"In freedom stays the man's dignity for the man was created in the image of God. The freedom makes the human being as especially partaker to God as Absolute. The man wants to be,</p>	Freedom

	by himself, as God. But the ontological absolute is only one: God. The human being is created in order to tend and to be united with this Absolute. Only thus, the human being can be increasingly more partaker to Absolute and to freedom. But in the human being's impulse towards this Absolute, towards the existence through himself, the human being can see the absolute both within himself and within world – but that is a false “absolute”, that not nourishes the human being with life.” (Stăniloae 1995 I: 55)	
55	“The human being is a hypostatical unity - or person – of the element differentiated to the greatest extremity from one another. Neither the union is impeded by those elements, nor the difference is abolished by unity.” (Stăniloae 1995 I: 55)	Human Being
56	“All the man's and history's dramas, are because the man doesn't take heed to their quality of unities of all components and form the fact that, in this unity, the elements cannot be maintained except by continuously strengthening their unity, in their quality as components of the synthesis of their being. The unity in man and the brotherly union amongst people, it cannot be maintained or strengthened except by continuously elevating their quality as components of the whole human, tied to God, towards God.” (Stăniloae 1995 I: 56)	Unity
56	“The mankind cannot raise to its quality except by continuously transcending towards the Person-Absolute from Who are coming and in Who are called to gather together all the contrasts which constitute the human being and the	Union

	<p>creation. Transcending towards the Person-Absolute brings the man to an ever-higher spiritual height and, together with that, to an ever fuller peace and unity and to an ever-brotherly peace and unity between him and his fellow humans. This is for to the extent that transcendence takes place, the creation becomes increasingly transparent to God and God is increasingly seen and increasingly efficient through creation and, by that, it unifies the man, and the man with his fellow humans in Him, as creator Source of all things.” (Stăniloae 1995 I: 56)</p>	
56	<p>“The self-transcending of each person it is the only one that can lead to stopping the fighting amongst people. But this is equal to the cross of the restraint.</p> <p>Only through this transcendence, the man is increasingly more elevated in his quality as true human being, exceeding the inferior contrasts with the superior ones, and making everything shining in the first contrasts too, the unifier light of the Absolute. The target which the man is called at, it is the endless transcendence, this being his internal and essential requirement of the man. This makes the man increasingly unitary, but it also keeps him as multiple and it makes him increasingly richer. Through grace and effort, the man is elevated increasingly higher, towards the true man. This is for these things make the man to be increasingly transparent to the beauty of his Prototype. The created human increasingly becomes spirit, and it becomes increasingly transparent to the Uncreated, and the man’s body becomes increasingly</p>	Unity

	transparent to his spirit, instead of becoming dark and opaque cover to the spirit and against God.” (Stăniloae 1995 I: 56)	
Chapter II. The Immortality of the Man Implied in the Endless Movement towards Himself and in His Relations		
1. The Man, Self-Conscience in the Movement of Endless Transcendence towards His Mystery and towards the Absolute One Who the Man Depends on		
59	<p>“The man is the existence asking: what am I? But, in order the man to ask this question, he must be aware about himself. Thus, the man is a self always aware about himself, and who always asks the question: what am I? the human being is always accompanied by a light coming out from him, a light that is, in the same time, projected towards himself, a light trying to know increasingly better, what the own self is. The human being calls on himself <i>me</i>, and to the one whom he speaks the human being calls him <i>you</i>, and to the one whom the two speak about of they think at him, they call that <i>him</i>. The “name” given to each man it isn’t a really characterizing name, but it is a name differentiating a person from others. Although, by uttering <i>me</i>, the man expresses the most passionate reality for himself. The human being doesn’t know what this <i>me</i> is, but he lives this <i>me</i> continuously and at maximum. Through <i>me</i> I consciously live myself and I live all things relatedly to me. The second passionate reality and connected to that immediate reality of the <i>me</i>, it is <i>you</i>. <i>You</i> are the one checking me and strengthening me in existence. Through <i>you</i> I verify what I know and what I live, and you are</p>	Human Being

	<p>a second content of immediate living. <i>You</i> make me suffer and you hurt me, according to the own self, the most. But you heal me too. And <i>he</i> is the one who was, or the one who will be, in the role of the <i>you</i>, working with me or preparing to me the living me the living <i>you</i> are producing me. This is for I am subject and the first object of the knowledge, and I know all the things through myself, as connected on me. And I know you as the one who knows yourself and who knows all the things related to me or through you. But I know you only through my own self. I know also on myself as a center and I know that you know yourself as a center too. Only in exceeding ourselves we complete our knowledge.” (Stăniloae 1995 I: 59)</p>	
59-60	<p>“The continuous knowing about himself, of the man, it is, in the same time, a practical preoccupation with himself; the human being appreciates on himself, he looks at himself with discontent, he judges on himself, he rejoices, he regrets some things and states of his, he urges on himself to some words, deeds, attitudes, and plans, and he stops on himself from other things, as being the center of all of those. He refers all the things to himself. But, by all of those, he is connected to other persons and to the things from outside. The human being wants, especially, to make on himself as he wishes, or as he thinks he must be. He knows about himself and he wants on himself, but he doesn’t know himself entirely; and he sees that he is in a certain way, but he wants to develop this way of being, of his, namely he wants to change on</p>	Human Being

	himself. The self continuously moves and changes, while still remaining identical.” (Stăniloae 1995 I: 59-60)	
60	<p>“In all his preoccupations, the human being has as foundation the self-awareness and, as motif, it has the question about what he is and what he must become. This means that the self-awareness isn’t also a satisfactory knowledge about himself, and the ascertainment that, partially, of what he is, it doesn’t mean also being satisfied with what he is. Especially into the more thoughtful persons, the discontent related to what they know about themselves and with what they see that they are, it is caused by an insufficiency they know as theirs, but this imposes too, a continuous questioning, on the purpose of better knowledge on themselves and of getting closer to what they thing that they must be. Thus, the human being continuously asks on himself theoretically and practically, about himself, but he never can answer satisfactorily. But just through continuously questioning about himself and through the unsatisfactory answers, the human being always transcends on himself. He transcends of himself in the sense that he searches for a fulfillment and for an answer, beyond himself, because of not finding out, from himself, the full answer. In the question about himself it is included also the question about a supreme existence, which the man realizes that he depends on.” (Stăniloae 1995 I: 60)</p>	Human Being
60	“Only the human being asks about himself, and he still cannot answer satisfactorily. But, knowing and asking about	Human Being

	<p>himself it is a very important thing. (...) Even in the fact of never satisfactorily answering the question about what he is, it is shown the fact that the man is more than everything that can be defined, that the man can never comprise on himself, no matter how many new answers and characterizations he would give about himself, and to himself. The human being manifests in this the awareness about his incomprehensibility. But he knows that he depends on something that exceeds his power of comprising. By this, he adds to himself the awareness that he has his being in dependency on an infinite which differs from him, which is above his power of comprising, and which imprints to the human existence an incomprehensibility too.” (Stăniloae 1995 I: 60)</p>	
60	<p>“It has been said that the human being is a mystery; the human being is, properly said, apophatic or inexpressible.” (Stăniloae 1995 I: 60)</p>	Human Being
60-61	<p>“The human being is a mystery who knows about his existence as mystery and who is capable to ask questions about himself. And he even must ask questions about himself. Being aware of the fact that he is a mystery, the human being is in the same time aware of the fact that he can progress and he must progress in knowing his mystery. But, in the same time, the human being is aware of never reaching the end of his mystery, for he realizes that his roots are upheld by an Infinite which he is tied to and which all the things depend on. The human being is a light lightening into</p>	Human Being

	<p>darkness. Socrates formulates the sentence: “I know that I know nothing”. This is a sentence referring, in the first place, to the human being, namely a sentence the man tells it about himself. But even Socrates’s negation has something positive in it: <i>the human being knows that he doesn’t know anything</i>. (...) To this we can add: the human being is a <i>self</i> or a <i>me</i> constantly asking questions about himself, and who is discontent of not knowing enough on himself or because he cannot define himself. The human being can never fully satisfactorily answer his own questions about himself, but he must continuously ask those questions. The fact that the human being doesn’t cease asking, continuously, questions about himself, it shows that he knows that he is a <i>self</i> as such, who always asks questions about himself, and who, though, he understand a few things about himself, and who constantly hopes to understand more, but will never be satisfied with what he will answer and who will always declare that he will remain, further, discontent, and that he will continue to ask questions. By this, the human being know that he is more than he knows and sees about himself. He knows that he <i>is</i> and that <i>is</i> it is a mystery exceeding anything the human being succeeds to know about himself. He is a mystery lived in a conscious manner. The human being knows that he is a subject knowing something, so that he is a person.” (Stăniloae 1995 I: 60-61)</p>	
61	<p>“Even in the conscience of the man that he cannot define himself, it is shown the fact that he lives as an existence</p>	Immortality

	<p>deeper than he can comprise. In a way, the man knows about himself more than he can comprise. Even living himself as a mystery it widens his self-awareness. The human being knows on himself and in the same time he doesn't know on himself. About the human being one can say what Dionysus the Areopagite said about God, namely that the negation is equally true as the affirmation is. I am known to myself also by the fact that I know on myself as above knowledge, for I bear in myself the seal of God Who is in the same time known and unknown to me. Even my darkness, or the own mystery, it is, in the same time, luminous light to me; and this light is darkness, or it lightens the darkness as a mystery. Continuously failing to exhaust my own mystery through knowledge, it drives me to an external transcendence, one that is, in the same time, an eternal enrichment of my live and knowledge. Even this one gives me the perspective of my immortality." (Stăniloae 1995 I: 61)</p>	
61	<p>"The human being is, on one hand, a mystery, and on the other hand he has, in the self-awareness and in the self-experiencing, a light unceasingly projected from within himself, towards himself and towards the supreme mystery which he knows that he depends on. The self-awareness ceaselessly accompanies the human being, as a conscience wanting to know increasingly more about himself. Only when sleeping, this conscience doesn't work. In the same time, through the self-awareness, the human being doesn't know anything about himself, or he only knows that he exists, but,</p>	Human Being

	<p>through it, the human being differs from everybody and from everything. This is for he sees around him other persons too, and he sees a world of things which he is in a necessary connection with. So, the human being can discern amongst mysteries, while being also connected to them. The human being notices them as mysteries, though through an insufficiently definitory knowledge.” (Stăniloae 1995 I: 61)</p>	
61-62	<p>“Through his self-awareness, the human being often examines on himself, in his distinctive traits which differs him from others, but he never reaches to understand what he is, though he lives as different from others. The human being knows that he exists and that he differs from all the things, but he doesn’t exhaustively know what he is and what differs him from others. If the man had been only a material body, he would quickly have finished with the self-awareness. The conscience and the self-awareness they increase, by continuously enriching him with the knowledge about the objects’ world and about the other people, but the human being never reaches to a full understanding of himself, as either of the other persons and of the whole world, though by living and by observing them he knows on himself, and on them, and on the things, known to a certain extent. The most unknown remains the Mystery Whom all the things depend on, together with himself, though, on the other hand, the human being knows about His existence through thinking and through a certain living on Him as The One Who all the things depend on. The human being is enriched not only</p>	Human Being

through what he is communicated by others, but also through the objects' world, due to the fact that through his self-awareness and through the awareness about the things, he sees himself as higher than they are, and also by the fact that he often finds meanings even in their materiality, meanings exceeding this materiality and the human being's power, and which raise questions to him: where they are coming from?; what they stay together like?; what their purpose is? And as the man cannot but ask on himself about these, the world's things depend, somehow, on him, increasing his mystery; the human being exists in connection with the things, and he must exercise his function as their light, in order to illuminate upon himself. But the human being cannot do this in a sufficient mode. He is the things' light, he doesn't need them in order to fulfill this function of his, while the things are created in order to contribute to making the human being, through the light projected upon them, and also through the light he discovers within things, more self-aware. The world depends on the human being, but not in its existence and structures; and the human being depends on the world, not in his existence but in the necessity of valuing the world and of more fully self-valuing. So, both the human being and the world depend on one another in the light which they give to each other, but they also depend on a Subject superior to both of them: the world and the human being depend on one another on the purpose of the reciprocal valuing. For the man sees the helplessness of

	<p>the world's self-valuing, and he sees also his helplessness of crossing over some limits in valuing the world, the human being realizes that the world isn't the ultimate reality and that neither he is the world's ultimate master, but above both of them there is a superior Subject. The supreme Word Who created the rational world as object and the human being as rational subjective being, He continues to endlessly shape each one of them, through the world He tells to the human being through the world and through the man's fellow human beings." (Stăniloae 1995 I: 61-62)</p>	
62	<p>"Though in reciprocal dependence on the purpose of their valorization, between human being and world there is a value hierarchy. The human being holds the superior position in comparison to the world, through his conscience that discovers the values of the world, and through his freedom in organizing the world in diverse modes, sometimes alternatively. The world has the human being as its purpose, not through itself, but through a Subject placing the human being above the world, as subject using the world." (Stăniloae 1995 I: 62)</p>	World
62-63	<p>"The human being is a light through which he firstly illuminated on himself, out from himself, but still realizing that he doesn't do that out of himself, in the last analysis. The human being lightens on himself but in relation with other persons and in connection with the world; and by being helped by them. And we've just said that the human being lightens on himself and he partially lightens the world, as a</p>	Human Being

light springing out from his luminous darkness. But not only out of the luminous darkness of his, but also out of the One Whom the human being depends on, and out of all the words That One tells the human being through the world and through the fellow humans, or out of the whole those ones' existence. All the things are illuminated and all the things remain mysteries. The Absolute which all the things depend on He is the supreme light and, in the same time, He is the supreme darkness or mystery. The closest to the man is the mystery of his own self. This mystery characterizes and it is the essence of the human being. But the man, despite knowing this, he won't reach his essence or foundation. The human being is identical to himself and, in the same time, by being his own self-aware, there is upheld a certain duality, especially for one can see through his self a foundation that it differs from the self. From here comes also the name of *conscience*, which expresses the nature of a knowledge which the human being isn't alone within, so that he never reaches the sentiment of a total loneliness. Or, in his loneliness, the human being is tormented by his own self and by another person; the human being needs to meet another person, or he knows that even he is separated from everything and from everybody, still somewhere is Somebody differing from himself. In this conscience of the human being, it is manifested the fact that in his own self there is present that Subject from above his own self. The human being's own self it upholds his awareness about his own self, but the human

	<p>being's own self escapes from being fully known. The human being is a dual-singular existence, who, on one hand, he is a shown luminous that, and on the other hand, he is non-comprisable source of light. Through this duality the human being exceeds on himself. This is for he realizes that his own self is a source of light by what it is within it and beyond it. The human being's own self it always upholds the human being's interest in it. The human being's own self in in a dialogue which doesn't take place only between the self and the human being, but it is a dialogue constantly fueled by Somebody Who is above it. The own self of the human being never totally surrenders to the awareness about it, as proof that it cannot exist the mystery of the One Who is above it. The knower self constantly advances in knowing on himself but never reaches to comprise the own foundation." (Stăniloae 1995 I: 62-63)</p>	
63	<p>"The human being's own self, as reality never exhausted by knowledge, it is an enrichment source for an endless knowledge. And this shows the man as united, in his own self, with the infinite source of the reality and of the luminous light, namely with God Who is the endless life and an inexhaustible source of spiritual enrichment and of knowledge. Of this connection with the God infinite in life and in light it consists the mystery of the human person. The human being continuously sips from the endless life and light of God, just through his own self, but he still remains far from the end of the full life and light. The human being remains a</p>	Human Being

	<p>distinct person, but still tied to God Who is the source of the life and of the light. The human being isn't God, but he is in communication with God, and that's why the human being is never fully known, for otherwise one should fully know God Himself. The human being is an abyss whose end won't ever be reached, for this abyss isn't his own abyss, but it is God's abyss, as a place which the man is sunken within. To the self it appears, through the mystery of the known and knower self, a Third supreme Self. The human being is by this too, an image of the Trinity." (Stăniloae 1995 I: 63)</p>	
63	<p>"The known and the unknown me, are the same, but still, in the action of knowing, there occurs also a certain duality between the known self and the knower self. If I had been only a knower self, I wouldn't have been preoccupied except with the things and with the persons differing from me. In such a case the human being wouldn't have had a self-awareness. Consequently, he wouldn't have been either a knower. So, the human being cannot have a spiritual life except in this duplication between the knower self and the known self, the last one being sunken in the godlike infinite. If there hadn't been this doubling, the human being wouldn't have been different from animal. The animal too, it is moved by his bodily necessities. But this movement isn't upheld by a self-awareness. It is something analogue to the body's processes which aren't noticed by man through his conscience." (Stăniloae 1995 I: 63)</p>	Knowledge
63	<p>"Within man, there takes place a "renewal" of him towards</p>	Knowledge

	<p>himself. As the knower-<i>me</i> the human being turns towards himself as the known-<i>me</i>. The human being turns towards himself through his self-awareness. The human being looks at himself with the light of the self-awareness. By receiving the light from this self-awareness, he turns that light towards himself. And in his self-awareness, there is equally much light as he receives from his self-awareness. Although, he sees his self-awareness as springing out from a background of mystery, which it tends penetrate into. And even if cannot penetrate it, the human being has in another mode the conscience and the knowledge about that mystery: by living it. The own self fuels the light of knowing the self, but this light makes the own self only partially known to the human being. The more he knows his own self, the more the own self reveals his quality as mystery.” (Stăniloae 1995 I: 63)</p>	
63	<p>“My knower-<i>self</i> doesn’t know only on himself as <i>me-to-be</i> known, but he knows also a depth which he is sunken within, or which he is crossed through by. This is for the <i>me-to-be-known</i> appears to the knower-<i>me</i> not only as a <i>me</i> standing by himself, but more than that. In this quality the <i>me</i> appears as having within himself inexhaustible reserves which exceed him. By this, even the knower-<i>me</i> knows on himself as receiving light not only from the known-<i>me</i>, but also from what is above him, as eternally shining within him unknown reserves, of as being in an intimate connection with God.” (Stăniloae 1995 I: 63)</p>	Knowledge

63-64	<p>“In his need of continuously asking on himself and in his need of constantly answering his questions, it is shown that the human being is thirsty for an infinity of another order. In his thirst for infinite in the self-knowledge, the human being knows a real infinity which is not his. Even by answering his own questions in an unsatisfactory mode, the human being advances not only in his own self-knowledge, but also in the knowledge about God and, thus, he also exceeds himself. That’s why, the human being never reaches the end of his questions and of his answers, or of his thirst for more life, which implies also a knowledge of, or a thirst for God. But this implies the human being’s need to prolong his existence forever. This is for nothing is so addictive and nothing give more joy to the human being, than to know all the things and to unite himself with all the things, and that cannot be accomplished except by knowing God and by uniting with God. If the man never fully satisfies his thirst for knowing all things and for uniting himself with all the things, it means that the human being won’t ever reach the end of fully understanding his existence. Saint Gregory of Nyssa spoke about the human being’s epektasis. The human being always stretches himself from what he knows, from the reached kindness and joy given by a knowledge, towards a higher kindness and joy. He never finishes knowing on himself. In his endless thirst to know on himself and to make on himself better and more united with all the things, it is implied also his thirst for the endless existence and for the borderless life.</p>	Knowledge
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	Stopping himself somewhere, on an edge, it means suffering, consequently, a deadly boredom.” (Stăniloae 1995 I: 63-64)	
64	“The fact that the human being won’t ever reach to fully know on himself or to fully accomplish on himself, in communion with all the things, it leads us to the conclusion that he constantly must manifest and confess his modesty. The human being is a wonderful being in his richness, especially in the conscience of the richness he can reach to. But, in the fact that he won’t ever reach to be fully satisfied with what he knows and with his accomplishment as human in communion with others, it is shown that this richness of his it isn’t through himself, but it is connected to a special source and it needs an external existence and a communication with the Person-Absolute in order to be achieved.” (Stăniloae 1995 I: 64)	Knowledge
64	“The human being is endowed with soul’s faculties, which he can be thirsty of knowledge through, and which can answer this thirst for knowledge through, and to know ever-more and to accomplish through an ever-deeper kindness an ever-deeper and an ever-wider communion, which leads him to the communion with the Person-Absolute. Namely, the human being is endowed with rationality, or, by and large, with the power of understanding and with the impulse to be kind and increasingly more kind.” (Stăniloae 1995 I: 64)	Knowledge
64	“Even if we take in consideration only his thirst for knowledge, it shows us that the human being is endowed with	Knowledge

	<p>rationality and with will in order to advance in the direction of his thirst. If the man hadn't been endowed with rationality, he wouldn't have had the thirst for understanding and the will to know, and to get along with others, and to enjoy the gifts they can communicate to him. If the human being hadn't been endowed with rationality and with the desire for knowledge and for uniting himself, endlessly, with everybody, the man wouldn't have asked, endlessly, about himself and about his mystery. In itself the continuous question about himself and about his mystery, it is shown his desire and his will for knowing and for uniting himself through knowledge and through kindness, with everybody, by feeling that only thus he can reach to be happy." (Stăniloae 1995 I: 64)</p>	
2. The Report amongst Me, You, and Him, and Its Transparence for the Holy Trinity		
66	<p>"Directly and permanently, I live only on myself. I gather within me the whole awareness from you, from him, and from the world (the world doesn't have initiative in communicating it to me) and I communicate it to you and to him. Everything crosses through me. What doesn't come within me, I cannot know that. What I do not find out that is communicated, I also cannot know. Even if the knowledge comes from you and from him, if that knowledge doesn't come also from me, then I won't know about that knowledge. Even if my fellow humans communicate their knowledge amongst themselves, if I do not know about that, it is like they won't ever communicate that</p>	Knowledge

	knowledge.” (Stăniloae 1995 I: 66)	
66	<p>“I am a gatherer and spreading of light center. And if there aren’t <i>you</i> and <i>him</i>, I won’t be able to gather that light, I won’t have whom to communicate it, and I do not know about gathering that light and about spreading that light towards you and towards him, namely towards others. But I know too, that both you and him, or others, they are gatherer and spreading of light centers. I know too, that you and him are, each one, a <i>me</i>, or a gatherer and spreading of light center, like I am too.” (Stăniloae 1995 I: 66)</p>	Knowledge
66	<p>“If I didn’t know about you and about him, I wouldn’t have where to gather the light from, and whom to give that light to, as a gift. But you and him are centers to me, especially for the communicative and requiring force you manifest towards me.” (Stăniloae 1995 I: 66)</p>	Knowledge
66	<p>“What can be reconciled like, this apparent contradiction between my centrality and my dependence of the centrality of others? What can be reconciled like, the fact that only through me I am able to know everything and without me I won’t know anything with certitude? From the fact that <i>I</i>, <i>you</i>, and <i>him</i> aren’t simply exterior to one another, but in a sense <i>you</i> and <i>him</i> are connected to and condition my inferiority, by forming together a multiple triangle. I hold the position of a fix angle, but an angle that isn’t outside the connection with the other two angles. In the most direct manner, I know only about myself, but I do not know about myself without</p>	Knowledge

	<p>knowing about <i>you</i> and about <i>him</i>, even only through my conscience. I know that I don't accomplish myself except by answering their conscious requests, and answering their need for communicating myself to them." (Stăniloae 1995 I: 66)</p>	
66	<p>"I am a transparent and springing of light wall, having you in front of me and having him aside, and others, as transparent and springing of light walls, addressing requests to me. Without you and him, I won't be a living and lightened garden. I directly know about myself for I am sending light towards you and towards him, and I know that you send your communicative and requiring light towards me, and that both of us we send our light towards him and he sends his light towards us. I know about you only through myself, but not without finding out from you that you are open to me and listening to me, and that you communicate, on yourself, to me, and that to open me through your requests, and that I need you and you need me. I directly know about the wall from ahead, while about the side wall I know by the fact that you communicate than to me, or by the fact that he communicated, on himself, to me or that he will be able to communicate, on himself, to me, as a you. Sometimes, the place of the front wall remains occupied, but I know that that place can be occupied by a side wall. The role of this wall can be played by the side walls, one at the time, in their quality as <i>him</i>, and in such a case, <i>you</i> as front wall become side wall." (Stăniloae 1995 I: 66)</p>	Knowledge
66-67	<p>"If it has been only me, and if I had known only about myself,</p>	Knowledge

	<p>I would have been locked up in my loneliness. Of I wouldn't have known anything about myself, neither about my duties for you and for others. Each one will really live like <i>me</i> only if he knows about <i>you</i> and <i>him</i>, only by the fact that they know and their turn as <i>me</i> with a listening attention, requiring and communicative, directed towards the self, an own self seen by them as <i>you</i> and as <i>him</i>, or with this attention directed towards others, in their quality as other transparent walls, or as cells connected amongst themselves, of a honeycomb. If there hadn't been somebody to tell me: <i>I love you</i>, or somebody to talk about me through somebody else: <i>I love him</i>, or <i>I ask you</i>, or <i>I ask him</i>, and <i>I communicate to you</i>, or <i>I communicate to him</i> a certain thing, I wouldn't have felt myself as a center of life for others, but I would have felt myself outside any attention. I know myself as being a center to them, but I need you and I need him, as centers to me, or to ascertain that I am recognized as their center, as they are, at their turn, centers of my attention. The full value of each one it is upheld by being recognized by the others." (Stăniloae 1995 I: 66-67)</p>	
67	<p>"In the reports between <i>me</i>, <i>you</i>, and <i>him</i>, it is reflected the reports amongst the Persons of the Holy Trinity." (Stăniloae 1995 I: 67)</p>	Personalism
67	<p>"The human being will feel the another as center of power and of requiring authority for himself but, the first thing, only if that one is to him, an irradiating of attention and love center.</p>	Personalism

	<p>The power for me it isn't within myself, but it is in another. But within myself there is the power for another. We are going to see that this power of another for me, it consists of his self-giving to me, and my power for another it consists of my self-giving to that one. "The one who wants to be greater amongst you, let him be your servant" (Mt. 20: 27). But only a person can be a source out of who to really irradiate an all-generous and borderless love and self-giving. They feel that they cannot give their whole power to one another. They hope in one another, but they soon ascertain that there cannot come from one to another the everything he needs. This only shows that there is Another Whom they receive everything they need from, that they have in front of them a supreme communicative and requiring center, for their need and for the need of others, and by no means for Hi need." (Stăniloae 1995 I: 67)</p>	
67	<p>"The fact of being <i>you</i> and <i>him</i> to others, it doesn't place me in a situation inferior to the ones who reckon themselves as <i>I</i> in relation with <i>me</i>, but only this shows that I am important to them. I feel myself as depending on another, but I feel him too, as needing the relation with me. But I won't be able to give him the whole power, if I myself expect power from him. Neither he can give me the whole power I am expecting from him. Each one is transparent to a supreme <i>You</i> from Whom he really can hope for the whole power for himself and for another, and Whom he must answer to, for himself and for others, with the whole his being." (Stăniloae 1995 I: 67)</p>	Communion

67-68	<p>“The human being gets discouraged to death in the sphere of his relations with others. The human being suffers a killing loneliness in not being a <i>you</i> and a <i>him</i> for others, in not needed by them. But the human being deceives on himself too, because of not receiving from those ones the whole power he is expecting. This shows that, in principle, only by being a <i>you</i> to an unlimited <i>Me</i> Who has infinite life, infinite power, and infinite attention to me, I also can have the endless life which I am thirsty for. If I joyfully live the attention of another, who is <i>you</i> or <i>him</i>, to me, I will feel the value covered by them, namely their value for me. But this is a value which I cannot define, because I cannot define what this <i>you</i> or <i>him</i> are to me, and what I am to them. Although we do not know each other to the final extent, we still have in one another a support. This is as greater support as each one of us are non-comprisable. But we feel, in the same time, our insufficiency for one another. And that makes us thinking at the fact that there is a truly infinite <i>Me</i> in Who we put the whole our hope for life. Only from a supreme existence having the form of a <i>Me</i> full of attention for me, I can receive the whole help I need. We are used to search for knowing something, by separating that something from something else. But in the real knowledge and self-enrichment, the human being cannot advance except in relation with others. The one who doesn't love others, he doesn't have the possibility of saying something always new, neither about himself, as in case of his own self being revealed as</p>	Communion
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	<p>stimulated and strengthened by powers and understandings from other persons, and by their important to the own self. That's why, the unquenchable thirst of the human being for knowing himself and for filling himself up with life in his undefined mystery, it cannot be upheld except by the relation with a really infinite <i>You</i>. Without any doubt, this doesn't mean that his person will merge with That One, as neither it happens in my relations with other persons. But, if only in union with them my hidden virtuality can be actualized, then only in union with the Person-Absolute my virtuality will be actualized at maximum, or my virtuality can advance eternally in this actualization." (Stăniloae 1995 I: 67-68)</p>	
68	<p>"But like <i>I</i> feel, in relation with others, the desire of existing eternally, for I to be as much as possible accomplished through them, likewise feel others, in their will of having me endlessly as <i>you</i> and as <i>him</i>, cherished by them, in their desire that I to be eternal. I feel that, if they lose me, they will fall in an irremediable pain. And I feel that, if I do not have them forever, I will fall in an irremediable sadness and in an incurable reduction. I live a reserve of eternal and imperishable love in them, for me, as they feel within me a reserve of eternal and always new love for them, by being <i>I</i> lived like <i>you</i> and like <i>him</i> by them. Although, this feeling of their love for me and of my love for them, thirsty for being eternal, it is united also with the sentiment of the impossibility of eternally being with one another, as we wish, and of the impossibility of giving eternity to one another, as</p>	Love

	<p>we are thirsty for. But this shows the need I live for a <i>Me</i> Who can give us the comforting reassuring of being with Him and with one another for eternity. This value of <i>yours</i> and of each <i>him</i> close to me, and my value for any close <i>him</i>, it shows also the uniqueness of each person, even if it has, in the same time, the role of <i>me</i> and of <i>you</i> and of <i>him</i>. None of them can be replaced by any other. And no one will be able to rejoice of each one of others, if he isn't unique and differing from any other one." (Stăniloae 1995 I: 68)</p>	
68-69	<p>"Each person's unity and his value for the other persons, it is also shown in the fact that each person bears a distinct name and it answers when called on his name. The name awakens the self-awareness of the person as also his awareness and the awareness of the ones who know that person, about his irreplaceable uniqueness and the desire of the others to have him forever present and the helplessness to forget him. Through name, we will have forever a person once known by us, in our conscience. In memorizing the name of each person, it is shown the capacity and the necessity of the human being, to remember each person he has known, as an irreplaceable person. And even all the memories the human being has through his past, about himself, are connected to distinct persons whom he cannot but to remember about, while he cannot confound them once they have a distinct name. Nobody can think at himself and nobody can rejoice, without thinking at the person he has known as distinct persons. That's why it is impossible to a person to definitively</p>	Personalism

	<p>forget the persons he has known, and whom he distinguished by their names. Through their names, through which we can remember them, through which we bring them distinctively into our conscience, we no longer can cogitate that they enter a total nothingness, but we remain somehow connected to them, forever. Without them we would have been empty of joys, of longings, or of thoughts. We are and we will be forever with them. Without them we wouldn't have existed ourselves. We are with them even if we encountered them in the past, or even if they are far away from us. I cannot know myself except by imprinted by others." (Stăniloae 1995 I: 68-69)</p>	
69	<p>"The name I bear isn't for me, as singular being, but it indicates my relation or my connection with others, and the names of others indicate their relation with me, in their distinction. My name is joy or longing for others, while others' names is joy or longing to me. I am and I remain imprinted in myself, as long as I, and as long as they, all of us exist on earth, as sign that I won't definitively disappear from existence, to them, neither they to me, forever. We are forever connected to one another and each of us is imprinted in the spiritual being of the others.</p> <p>Through name it is maintained in memory the own value and the own uniqueness of each person, and the name makes that person to mean something unique to all the ones who have known him, as one occupying an irreplaceable part of the spiritual life of everybody." (Stăniloae 1995 I: 69)</p>	Communion
69	<p>"Through name we keep on one another in a mysterious,</p>	Communion

	<p>affective, impossible to undone connection. This is for the name is a projection of the distinct person, of the one who bears that name, within the one who utters that name. And in not forgetting the person and his name it is manifested the need and the possibility of remaining with one another, endlessly, in a connection that upholds the live, or it is shown the sentiment, seeded within our nature, that we will exist eternally, and not as singular beings, but together with all the persons we have known, without any of them to be lost in an impersonal essence.” (Stăniloae 1995 I: 69)</p>	
69	<p>“If through the pronoun <i>me</i> I can cogitate, for a moment, that I am alone with myself, I do not bear my name, at all, only for myself in isolation, but my name shows me as being, to others, a person in communion. Through name, neither am I lost as distinct person, nor I am indicated as a lonely entity. The name indicates the elation with one another as unique persons, but not only as a simple memorial, formal, or statistical relation, but as an affective and ontological relation. Through name, I can be praised or I can be detested and mocked. By remembering somebody’s name, I send my love to that one, namely I send him a power, but I also can send him my mockery, namely a weakening. By remembering his name, I show in both cases, that I am connected to the person who bears that name. By remembering the names of the deceased ones, the Church sends them power of life, helping them to escape the loneliness’s torment.” (Stăniloae 1995 I: 69)</p>	Communion

70	<p>“If I consider the created world as non-absolute - and I must consider it like that, given its insufficiency and its meaningless, if I consider the world as absolute – I will implicitly admit a Creator Who can remove the world’s insufficiency and Who gives the world a meaning. In this Lord Jesus Christ confirms me as hypostasis. Jesus Christ unites within Himself the Creator with the creation.” (Stăniloae 1995 I: 70)</p>	World
2. The Signification of the Hypostatical Union		
70-71	<p>“The teaching about the Savior Christ, as established by the Fourth Ecumenical Synod and as specified by Leontius of Byzantium and by the Fifth Ecumenical Synod, it affirms that the Son of God has made Himself man and He remained God as well, for He has made Himself, in addition to His quality as Person of the godlike nature, the Same, also as Person of the human nature. He didn’t unite Himself with a human person, but He has assumed in His Person, in addition to His godlike nature He has been having it from eternity, also the human nature, without the human nature lacking anything because of the fact that it has been built up as nature of His godlike Person, neither the godlike Person has lost anything of His character as Person of the godlike nature, because of the fact that He has made Himself person of the human nature too. Only thus, Jesus Christ was a unique Person, a both godlike and human Person.” (Stăniloae 1995 I: 70-71)</p>	Personalism
71	<p>“The fact that the human nature has been constituted within</p>	Embodiment

	<p>Christ Jesus as human Person, it has a great signification. The son of God, by making Himself as hypostasis of the human nature, He has given the human nature the function as environment of the God's love directed towards all the people, and as environment of the love of the One Begotten Son, in human form, towards the Father, by making on Himself the most loving man of the heavenly Father, out of whom it irradiates this love towards all the people, in order to make all the people capable, at their turn, of His godlike love in human form, towards the Father and amongst themselves." (Stăniloae 1995 I: 71)</p>	
71	<p>"By taking our human nature in His hypostasis, and not as a limited process, like all the other human hypostasis, Christ is through his human nature, as God, in an intimate connection with all the people, and as such with the whole creation, an intimate connection as could be accomplished by the human persons together, at maximum, and even much more than all the human persons together. The Word of God Himself Whom was created the creation through, and Who upholds the whole creation in a special connection with God, He has come through embodiment in a new connection with the creation's entirety. He is no longer only Creator and Providence Provider to the creation, and to the people as persons differing from Him, but He is hypostasis of the common humanity of all people. It is something else to be in connection with the people from outside yourself, and it is something else that that something to become part of your person. On the other</p>	Embodiment

	hand, like the man, as person, by possessing a body, he has as a more general body the whole cosmos, as like the Son of God, much more, He has made through body the whole creation as His body, in a wider meaning of the word. He has made, on Himself, the central hypostasis of the whole mankind and creation.” (Stăniloae 1995 I: 71)	
71	“The general humanity and the entire creation become, through His embodiment, as His own, but in the same time as belonging to the One Who is in the same time their Creator, by the fact that He has made, on Himself, their Person, and He also elevates them, by the fact that He has made, on Himself, their Subject on the highest level. The human lived by the divine Subject as His own, it unveils and it actualizes all his powers, while the cosmos unveils all its significations and transparencies, for it is watched and used by the Son of God, Who the cosmos was created by, through His humanity. Properly-said, His human is potentiated through His godlike power to the highest human works and to the maximum possibilities of union with the godlike works.” (Stăniloae 1995 I: 71)	Embodiment
71	“It is accomplished a maximum unity between divine and human, but without confounding them. The divine is used to the human end He created, being thus shown the true purpose of the human’s creation. But the human too, he can use and live at maximum intimacy the divine and the power and the god things of His, thus being shown again, the purpose the which the human was created on.” (Stăniloae	Embodiment

	1995 I: 71)	
71-72	<p>“It is accomplished a maximum union between divine and human, but without confounding them, but each of them being lived by One and the Same Person, at maximum intensity, in a reciprocal interpenetration of theirs: the human will be lived in the actualization of all His potentialities, by being penetrated by the divine, but this is only if the human has been deified. And to all of us, it is open this perspective of the endlessly experiencing the union of the human with the divine, of being penetrated by the divine, of using the true human by deifying the human, and of endlessly knowing God through the penetration of the human and of the cosmos, by the divine. The Son of God, the supreme Son and Word, He makes, on Himself, with His rationality and with His affectivity as Son, a Subject of the human in communion with us, by opening us the endless perspective of the truly rational living, and in the same time an affectionate living, with all: with God, with our fellow humans, and with the nature. This is for, only where there is clean affectivity, there is also true rationality. Only where there is kindness, there is rationality too. That’s why the Romanian people call the irrational person as “insane” (Ro.: <i>nebun</i> (<i>ne-bun</i>) = Eng.: non-kind, non-good (E. l. t.’s n.)), namely unkind. And that’s why too, the old Romanian translation of the Patristic texts call the virtue as: “kindness”. Only the kindness is rational.” (Stăniloae 1995 I: 71-72)</p>	Embodiment
72	“The Son and the Word of God, the Hypostasis of the supreme	Communion

	<p>affectivity and rationality, He enter the communion as from man to man, namely an interhuman relation, by fully humanizing on Himself, but through deification. He unveils us the endless depths of our human brother, when he is in communication with God, for this brother unveils us God, in himself. Due to Christ, we are placed in an actual or in a virtual connection with the Son of God, through our nature itself, and that is a connection one can endlessly actualize and experience it. The human no longer is locked up in himself, either as individual or as species. The human's quality as creature of God, it is elevated to the quality as brother of the One Begotten Son of God Who places un is relation with the Person of the Holy Trinity. This is for the assuming of the human nature into the divine hypostasis, it brings Him on the level of the human hypostasis or Person, in communion with the people, and it elevates us to the communion with the Person of the Holy Trinity. The Creator, by assuming the human nature as nature of His hypostasis, tightly united with the divine nature, He shows Himself as having the capacity of making, on Himself, hypostasis of the human nature, and He shown the human nature as having the capacity of being made as nature of His." (Stăniloae 1995 I: 72)</p>	
72	<p>"It is "natural" that God manifests Himself also through what He created. The first effect upon the human nature as made nature of His hypostasis, it is the restoration of the human nature in its normalness, from the egotistic crookedness and</p>	Embodiment

	<p>locking up, which the human nature has been brought in, by the persons bearing it, through their sin. The human nature it brought back to its state of cleanness of sins, just from the beginning of Jesus's forming within His Holy Mother. By that, the human nature has been placed again in the normal state of openness towards God, its Creator, and it has regained by this the force of reestablishing the communicability with all its concretizations within the human persons. Christ becomes thus the man one communicated the most easily with God, and Who communicates, on Himself, the most generously to all people, by giving them too, as they want, this brotherly communicability. And this hasn't been done by the Son of God, only by using His godlike will, but also by using the will of the human nature that He has assumed. This is for He had two will, but there He was a sole One, wanting through them; He wouldn't have manifested Himself as integral divine-human Person, if He hadn't manifested Himself with His human will too. He has brought back to the full agreement, the two wills, since, as God-the Creator, He has endowed the human nature with a will in harmony with the godlike will and with a sole normal will in all the human persons who want that, or since God Himself doesn't want something contrary to the human nature, or to the right development of the human nature by its own will (Saint Maximos the Confessor, G.P. 91, col. 81)." (Stăniloae 1995 I: 72)</p>	
72-73	<p>"The human being is a mystery for he is deepened in the luminous abyss of God's existence. The sin has brought a</p>	Hell

	<p>depletion of the mystery of the person, for the person no longer has the consciousness of the full living in the abyss of the God's existence. And the death weakens at maximum the rooting of the one having a being weakened by the sin of the egotism and of the pride in the abyss of the meanings of the divine being and the perceiving of their communication, by God, to him. And the torments from hell are caused to him by his life's superficialness or depletion. By not finding within himself except the self-disgust, and by being in a loneliness that he prepared to himself, that one gives hallucinating proportions to the loneliness and to the impossibility of real communication which he accustomed himself to, during his life in the material body. That keeps him in a sort of schizophrenic state." (Stăniloae 1995 I: 72-73)</p>	
73	<p>"The death, to the ones who lived a life in egotism without repenting for that, and without softening their being in their relation with God and with their fellow humans, it brings a huge aggravation of their state. On the opposite, to the ones who worked well, but they weren't able to reach the full understanding of the life's meaning, and of their good deeds' value, and of their power creator of communion, the death will bring to them a great light by removing all the incertitude and of the overshadowing of the existence's meaning, by seeing all the things in a much clearer and much deeper light, that irradiates out of God Whom they got close also due to the fact that they were gratefully remembered by the ones whom they did good things." (Stăniloae 1995 I: 73)</p>	Death

73	<p>“The fact that we are created for the eternity of the plenary life into God and for the communion with others, and the fact that quenching the thirst for communion, inscribed within our nature, it depends on us too, it is shown in our unconditional responsibility for ourselves and for our fellow humans, a responsibility which we feel though, while being still in the life in the material body, that we are preparing ourselves even from here, for that life.” (Stăniloae 1995 I: 73)</p>	Salvation
3. The Human Responsibility in Front of the Supreme Conscious Forum and Its Alternative		
73	<p>“The human being is an existence in front of a continuous alternative. The human being isn’t moves unwillingly, on a direction or on another, but he is in the situation of the need of continuously choosing the kind of movement and its direction. This is the second thing the man knows about his existence. This is the second characteristic differing the man from animal, in addition to his conscience, always asking about himself.” (Stăniloae 1995 I: 73)</p>	Responsibility
73	<p>“What makes the human being to choose between two possibilities it is very often not the difference between what brings him a bigger or a smaller pleasure, or between what gives him the perspective of a pleasure and of a displeasure, but it is between what is good, in a superior sense for him and for others, and that really develops him, and what depletes him, it narrows him, and it crooks his being. The first choice is helped by the responsibility naturally belonging to his conscience and that deepens his conscience, while the</p>	Responsibility

	second one come together with the weakening of his responsibility.” (Stăniloae 1995 I: 73)	
74	“The man’s character as alternative being, it is shown by the fact that he can choose amongst deeds and, by and large, he can choose a road contrary to his responsibility or justified by a false responsibility, which drives him in a continuous lie, which he appeases his conscience with. That is a liar life, which he covers or he alters with, his reality itself - in the same time with the reality from outside. (Stăniloae 1995 I: 74)	Responsibility
74	“The man is given to himself, by the power of a supreme Person, but that is not for letting himself as he was given to himself, but in order him to develop what he has been given to be, namely his communitarian being, but also with the possibility him to work further, with the help from other and by helping others, and in the first place with the help from his Creator Who wants him living in community. The human being has been given as image of the Trinitarian supreme existence, in order him to become in the God’s likeness. The human being has been created in the image of the God in Trinity in order him to develop himself in God’s likeness by God’s power. And this means developing him responsibility in helping others to make become likewise. The human being has been brought to existence as a created being, but also as a creator being, not in the sense of creating himself out of nothing, but in the sense of taking himself and on others further in developing the possibility which they have been given with, or, a contrary, to disorganize his own self and on	Responsibility

	others from their state as work of God, by producing thus, division between him and others.” (Stăniloae 1995 I: 74)	
74	<p>“The human being cannot develop himself except by exercising his responsibility. And that isn’t truly activated except as responsibility in front of God. The responsibility itself makes the man transparent to God. Through his responsibility the man feels himself tied to God as supreme forum. To the extent the man activates on himself as responsible being, or as real human being for people, he becomes more transparent to God and more imposing through God’s authority upon him and through the authority God gives him upon others. To the extent the man exercises his responsibility more, he shows God as authority, for he becomes transparent to Him, and that authority makes the human being responsible and it accentuates his responsibility. Exercising the responsibility makes us transparent to God as authority making us responsible, not only during our life in the material body, but also as the One Who will hold us accountable, at the beginning of the eternity, for the way we have been accomplishing our responsibility during our life in the material body. The fact that the human being can become transparent to God as to the One Who will hold the human being accountable for the mode he fulfilled his responsibility, it helps the human being, anticipatedly, to fulfill his responsibility. This is for the man is aware of the fact that he is going to give the final answer about the general fulfillment of his responsibility. And the human being prays to</p>	Responsibility

	<p>God, while being still in his material body, to help him to give then “a goof answer” on the way he fulfilled his responsibility, namely to help him fulfilling his responsibility while living in his material body, in order to be able to give “a good answer” – namely a positive answer – about that, at the final judgment.” (Stăniloae 1995 I: 74)</p>	
74	<p>“In the conscience of his responsibility, the human being has a new element of his self-awareness, helping him to develop his self-awareness. The responsibility asks the human being to increasingly more accomplish himself as human being. More than that, in the power which this responsibility is imposed him with, the increase awareness that he won’t come to an end through the death of his body, for he will have to give account for the accomplishment of his responsibility, at the beginning of his eternal life, for the whole hi life into the material body, the human being has the certitude that that life, in its quality as good or as bad, it will depend on the mode he fulfilled or not, his responsibility during his life into the material body. A chocking of the conscience of his responsibility while living into the material body, it has as cause and as effect, the weakening of the awareness on duration, and that weakens the awareness on his responsibility. In the conscience of his responsibility, it is accentuated the knowing that he isn’t alone; in the conscience about that responsibility, it shines the presence of God, and the fact that the human being will eternally stay in front of God.” (Stăniloae 1995 I: 74)</p>	Responsibility

75	<p>“The Supreme Forum, when He created the human being, as responsible being, or as being to be held accountable for himself and for his fellow humans, he has given the human being an eternal value, namely the value of a being who can achieve his quality as eternally loving partner in his dialogue with his fellow humans and with God; God granted the man the quality as being capable of communion with Him and with the fellow humans, in eternity. The human being, through his responsibility – a responsibility asking him to take himself seriously, a responsibility that he is taken seriously through –, he is a being heading towards the eternal eschatological, and this responsibility given the human being the power of preparing himself for eternal consummation and happiness. Only out of my eternal importance in the eyes of God, for others, and out of the importance of others for me, it results the responsibility of each person for another, and also the responsibility of each person for himself, namely for his development through himself, based on his responsibility.” (Stăniloae 1995 I: 75)</p>	Responsibility
75	<p>“In the turning of my own self towards me, I am given the responsibility for my own self, lived into conscience. We speak a lot on the responsibility of the man for another. But the human being is also responsible for himself, not only for others. Who imposes the human being this responsibility? Is this responsibility imposed to him by his own self? If this had been the case, the human being wouldn't have felt so imperatively to answer this responsibility. So, the human</p>	Responsibility

	<p>being is accountable to a forum superior to him, but a forum that loves the human being. The man doesn't answer his own self for the mode he takes care of his own self. The man cannot be accountable to himself for the care for himself. The human being cannot be superior to himself. The human being cannot obey himself, as inferior to himself." (Stăniloae 1995 I: 75)</p>	
75	<p>"The forum Whom the human being answers for himself, He is so intimately connected to the human being's self, so that the human being cannot think at a conscious life without this forum, and without the fact that the human being is responsible to this forum. Without such a supreme forum, there cannot exist within the human being, simply, any responsibility, namely a seriousness related to himself – this high quality of the human being. The self the human being is accountable for, it is given him by that superior forum. In the responsibility for the self, it is given the presence of God. And God is continuously present as the One Who has given and Who gives the human being the care for himself as responsibility towards Him. In this is shown the authority of God and also the importance he grants to the human being in a twofold mode: through the care for himself given to the man, and through the value God grants the human being's existence with; let aside the fact that God Himself shows through this care for the human being, that the human being is an important existence. If God hadn't given the man too, the care for himself, then God would have treated the human</p>	Responsibility

	being as an object, or, at most, as a precious jewelry, but lacking any freedom - and therefore lacking any dignity.” (Stăniloae 1995 I: 75)	
75	“Thus, I, taking heed to myself, I do that while standing in front of a superior forum and on his command. This forum makes me stay turned towards myself, but by seeing Him too. This forum makes possible to me the serious awareness about me, as implying God in my existence, and it makes possible to me a live loaded with responsibility towards God. The “conscience” isn’t only my science as isolated knower subject, about me as known <i>self</i> , but it is also a science of mine, about myself, in front of a superior forum Who entrusted my own self to me, showing me by that, that He wants to take care of me, through myself, for He is present within me. This is a more real duality than the duality resulted out of doubting about myself. God gives me through this, also a greater power of taking care of myself. But he also gives me the honor of His cherishing the connection with me, and of His cherishing my true development.” (Stăniloae 1995 I: 75)	Responsibility
75-76	“The human being cannot escape the authority of the superior forum. The human being’s value reconciles with the power given him by this forum. If the man had been able to escape that authority, he would have been emptied of responsibility and, so, he would have been emptied of the power that upholds the seriousness, in his conscience. And a human being lacking the sentiment of responsibility for himself, as a human being, he will no longer be a human being, but he	Freedom

	would be an animal or a conscienceless criminal. Thus, the human being is maintained as human being and he is developed as human being both through God and through himself.” (Stăniloae 1995 I: 75-76)	
76	<p>“Sometimes the human being wants to consider himself as accountable not in the front of the conscious forum of supreme authority Whom all the things depend on in an absolute manner, but the human being wants to be accountable in front of forum from the material world, which has a relative authority: society, nation, fatherland, family, or nature. The human being can find excuses, in his conscience, for not accomplishing his responsibility, in front of each one of the enumerated elements, by denying its absolute authority. A proof in this sense it is the fact that the human being can choose one or another of them, as forum which him to answer to, or he can excuse the fact of not fulfilling his responsibility in front of one of them, by the fact of fulfilling his responsibility in front of another of them. Actually, the human being is accountable in front of all of them. But this is rather a responsibility <i>for them</i> than a responsibility <i>in front of them</i>. This is for the human being is accountable for them and in front of them, <i>in the front</i> of a superior forum, for he owes to do, at his turn, something for them. And this means that the human being can do something for them, or that they need a certain work from him. Thus, they too depend on man, by not having an absolute character, namely by not having the whole power within them. That’s why the man must</p>	Responsibility

	answer to a superior forum about fulfilling his duties towards them. Only God give the human being the power for truly be held accountable for them, or for their righteous thriving. Of course, the human being's thriving depends on them, but not only on them, but also on the human being, and especially it depends on God." (Stăniloae 1995 I: 76)	
76	"Any responsibility of the man <i>towards other</i> reality from within the material world, it is in the same time a <i>responsibility for</i> that reality, in front of a superior forum Who doesn't need the human being's achievements, for His existence and consummation. The human being doesn't have a responsibility <i>for</i> the supreme forum, but only <i>in front of Him</i> ." (Stăniloae 1995 I: 76)	Responsibility
76	"We accentuate the fact that in the fulfillment of the responsibility towards the social corps and institutions, it is involved the human being's responsibility <i>for</i> himself, as it is implied too, the responsibility for himself in fulfilling the responsibility for others. This is for his responsibility depends on the righteous life of other fellow humans of his, but also it depends on his own righteous life, besides the fact that himself advances into consummation by being accountable to those institutions and implicitly, by being liable for the people living in the frame of those institutions. But the human being's eternal existence doesn't depend on any of them, for it depends only on the absolute forum." (Stăniloae 1995 I: 76)	Responsibility
77	"The human being isn't accountable only for other, but he is	Responsibility

accountable also for himself; neither he is accountable only for himself, but he is accountable for other too. The human being must take care not only for other, but for himself too, because if he didn't care for him in order to achieve salvation, then he wouldn't feel himself the urge for working for the salvation of his fellow humans. This care for himself it isn't a selfish one. In this care for himself it is implied the care for others too. The human being must take care of himself in order him to be consummate by taking care of others. The human being must make himself a model-source of the care for others. The human being must be accountable for himself too, in front of God, for he is God's creature, and for what he does to himself it irradiates upon others too. That's why, the human being fulfills the care for himself by taking care of others. We have to highlight here that in the responsibility for social bodies and institutions, it is shown the fact that the human being isn't accountable only for the human being he is in direct relation with, as *me-you*, but the human being is accountable, together with a *you* of his, for any *him* whom they know or whom they will know about. Even more, in my direct relation with you, each one of us awakens in another his responsibility for a third one, a responsibility far from criticizing or from mocking that third human being. That's why, by and large, two or more individuals speak about one or more individuals who aren't present. This shows that out of each *you* whom I am talking to, or out of me who am speaking to you, it speaks to me the supreme Person-forum, for *them*.

	<p>Here is manifested our common responsibility for <i>them</i>. The human being is permanently and profoundly responsible, for he is permanently and profoundly asked to. And only another <i>me</i> can ask me to. And through that another <i>me</i>, I am asked by God as supreme Subject. There actually must be, in front of the won self, a supreme You or a supreme Me, sending to me, through a <i>you</i> or through many <i>they</i>, His request for those ones. Only a person can ask another person and only a person can answer that person's requests." (Stăniloae 1995 I: 77)</p>	
77	<p>"This responsibility for <i>him</i>, I live it when I am alone. This shows that out of him <i>too</i>, the supreme forum speaks to me, asking me. This responsibility for a third human being, in the front of the supreme forum, I live it especially when I know him as needing my help. And I live this responsibility too, in my duty of not tempting others from around me or who know about my life, towards evil things, through the example of my life. My responsibility towards a multiplied <i>him</i> it is intensified to me when one or another of <i>them</i> is, at a certain time, a <i>you</i> to me, and when I know him as being in a difficult situation. And this compels me not to only waiting for those ones to haphazardly becoming a <i>you</i> to me, but I must search for the occasion to make him a <i>you</i> to me, in order to directly hear his needs and his requests. I must, therefore, visit him, run to him, when I know him as needing me, or to transmit him my love for him, through an actual <i>you</i> from my life. Jesus has told us that He talks to us and he asks us, especially through</p>	Responsibility

	<p>the person who is in a difficult situation, and that awakens our responsibility, and He has asked us to make that <i>him</i> a <i>you</i> to us, or He has asked us to make a <i>you</i> to us, out of as many people as possible, from the ones living in our closeness, in order us to live more intensely the responsibility towards Him too, through that human being who needs us.” (Stăniloae 1995 I: 77)</p>	
77-78	<p>“We highlight that our fellow human becomes transparent to Christ, the embodied God, when he asks us for help, especially in his helplessness, and in his hardships. Any human being is transparent to God, on one hand, through the border he sets to us, showing us that we cannot cross over him, and also that we aren’t alone, and, on the other hand, through his insufficiencies, that not through him, but through God he is given to us especially into our care, and just in that is manifested God’s care for remediating that human being’s insufficiencies, and also the will for softening our callousness, by putting us in front of that one’s hardships.” (Stăniloae 1995 I: 77-78)</p>	Responsibility
78	<p>“God has made Himself not only one of our fellow humans but He has made Himself as a poor fellow human of ours. But He showed Himself to us, also as being strong, by strong into the Holy Ghost, and not from material or social points of view. He showed Himself to us as a poor bearer of our helplessness, in order Him to awake us through both of these, by imposing us, as God, our responsibility for the human being given in our care, not only for helping him, but also for our salvation.”</p>	Salvation

	(Stăniloae 1995 I: 78)	
78	<p>“The fact that the Son of God made Himself as poor, in order to awaken our responsibility, it shows us that when we encounter with one another, as human being not needing anything socially or materially, we still feel His request, through the spiritual need, maybe an unconscious one, in order to awaken within them their responsibility towards Him. Only thus we exercise our responsibility for others’ salvation, and we can become, in this situation too, as transparent to God Who has made on Himself as man, towards our salvation. God works, most often, upon a human being, through another human being.” (Stăniloae 1995 I: 78)</p>	Responsibility
78	<p>“Each human being is accountable for himself, in front of the supreme forum, for he also is accountable for other. By this, the human being lives in a threefold frame, which each member has a fully real existence within: <i>me, you, and him</i>. And above this transparent to God frame, the human being lives on God.” (Stăniloae 1995 I: 78)</p>	Responsibility
78	<p>“The supreme forum hasn’t given only me into my care, but the supreme forum has given me - in my care - the other people too, they requiring me through themselves, or through Him. I am tied to my fellow human through the supreme forum, or, through my fellow human I am tied to the supreme forum.” (Stăniloae 1995 I: 78)</p>	Communion
78-79	<p>“In my awareness about myself, and in my responsibility for me, it is involved, thus, my responsibility for my fellow</p>	Communion

human, in front of the supreme forum. This forum unites me with my fellow human through the authority the supreme forum exercises upon me, in the favor of my fellow human, by requiring me through my fellow human, through His care for us in common. The supreme forum stretches out and deepens by this His light within us and amongst us, through the request He addresses me through my fellow human, and through my responsibility for that fellow human He awakens to me through that request. If the man hadn't lived the responsibility for himself, he wouldn't have lived either the responsibility for others. But vice versa too. I am responsible for my quality as human being responsible for others. But my fellow human cannot be the forum who to maintain within me the absolute responsibility for him, since he needs me. Neither I can impose my responsibility for myself and for another, neither can somebody else impose it to me, as the last forum, my responsibility for him or for myself. Even in the responsibility for myself, in the responsible doubling that I live, it is shown that I cannot live this responsible doubling except by living, through my conscience, in front of God. And even the fact that I am responsible for my own self, it shows that I haven't given to me my own self. I see God through my own self. And the fact that I am accountable for other it shows that God hasn't given to me only on myself, but the others too are given to me by God, and God asks me to take care of them. The supreme forum has given each human being, through creation, in his own care, and in the care of the other

	too, reciprocally. But the fact that this responsibility is a responsibility in front of Him, it shows that the human being cannot, by his exclusive care, to achieve his and others' salvation. The human being must manifest, even in fulfilling his responsibility, the whole his humbleness." (Stăniloae 1995 I: 78-79)	
79	"In the human beings' doubling, it is involved the reality of the connection with others, but above all, with God. The human being can say <i>you</i> to another, for he can call himself as <i>you</i> , without this <i>you</i> of his to have the reality of the <i>you</i> of the another. The human being can call himself as you, only because there is another human being: the tight connection with a <i>you</i> of the another it has its basis in the doubling between the knower <i>you</i> and the known <i>you</i> , or in itself the human being's responsibility for himself. But without the supreme forum there wouldn't have been possible either the interior doubling, or the interpersonal half. In all thing the human being depends on the Third One, as Person-absolute." (Stăniloae 1995 I: 79)	Personalism
79	"No will can get me out of the conscience of my responsibility, except the total erasing form humanity through an accentuate superficiality. This means that nothing can totally separate me, as long as I am a human being, from the one whom I am responsible for, and from the One Whom I am responsible to. The human being can end to be alone, but that is a loneliness tormented by the helplessness of forgetting about the ones	Responsibility

	<p>whom he does everything to forget about, or in order to put as bigger a distance as he can between him and them, through contempt and by remembering the evil they did to him, through an exaggerated egotism. The human being can try to consider his fellow human, or an institution, or a human collectivity, as a supreme Third One. But nothing on the material world's plan can remove the burden of his truly unconditional responsibility to the supreme forum, namely to God. In his real or wanted loneliness, the human being cannot escape, as least on certain moments, the feeling of the presence of God and the feeling that he has to give a certain answer to God." (Stăniloae 1995 I: 79)</p>	
79	<p>"By the fact that the supreme forum has created us together with others, or by the fact that God has tied us through that, to one another, through the mediation of the request and of the responsibility, and by the fact that each human being's remaining in humanity it depends on respecting this connection, it results that each human being has an eternal value for other persons. But this means that a person is responsible for other persons he knew, even after their passing away from the present life. That's why he cannot forget them even then. So, I must pray for the persons I knew and who dies. Only by doing so, I remain myself, in a real manner, in humanity. Only thus I keep the hope of remaining eternally and happily in humanity. In the same time with this, I must ceaselessly regret the lack of care I manifested to the person whom I was in connection with, and who passed away.</p>	Responsibility

	<p>Saint Barsanuphius affirmed that nobody can present himself in front of God without the ones who asked for his prayers and who asked for his useful advices for salvation, while they were living. God will ask me, for each one of my acquaintances, if I did or I didn't fulfill my responsibility for them." (Stăniloae 1995 I: 79)</p>	
79-80	<p>"The fact that the human being feels responsible in front of a supreme forum, having to answer, in the end, if he did or didn't fulfill his duties, and, depending on that, to be given some eternal consequences, and by the fact that the human being doesn't definitively answer that during this life, it shows that the human being will have to give that answer after the end of this life, depending on how will be him found regarding the fact of having fulfilled or not, his duties; the human being, according to that, he will receive an eternal life: happy or tormented. This is the final judgment. Then it will be ascertained if he did for the other fellow humans, and therefore for himself, what he should have done and what he could have done, for his and their eternal happiness. His responsibility is so huge, for on it depends not the kind of the present passing life, but it depends on that the kind of his, and theirs: eternal live. The positive or the negative answer of each one, it will be shown, with its consequent state, worthy of happiness or of damnation, of him and of others, state which he contributed to, by fulfilling or not, his duties. That's why, each one will present himself at the final judgment together with all the ones whom he had influenced, positively</p>	Responsibility

	<p>or negatively. Fulfilling or not fulfilling our responsibility, it will be shown also by the fact that we were striving or not, for awakening into the ones we encountered during our life into body, their own responsibility, for themselves and of others, in front of God.” (Stăniloae 1995 I: 79-80)</p>	
80	<p>“From the fact that the responsibility is seeded by Creator in the human being’s nature, we draw two conclusions:</p> <p>a) The more the human being advances in the faith in the supreme forum, and in the conscience about the eternal value – his, and his fellow humans’ -, the more he advances in overcoming his egotism that wants passing satisfactions, and the more he becomes aware of his responsibility for others and he makes greater efforts in order to fulfill the duties imposed by his responsibility, in every circumstance.</p> <p>b) No human being can reckon that he has reached or that he will ever reach the consummate fulfilling of the duties of his responsibility, but the mankind is called towards that end. The humanity must have reached this end in a concrete accomplishment of itself, through God. That’s why the hypostasis of the Son of God has made Himself man, for in Him the humanity to consummately fulfill its responsibility, and in order to show that to all of us, through the example of His life and through His total and most-clean self-sacrifice, for us, in front of God. Only in union with Christ, the people can ascend on the level of a as tight as possible fulfillment of their duties. Without this fulfillment, by the Son of God made man, of the full human responsibility, and with that fulfillment’s</p>	Responsibility

	<p>help and in union with it, the fulfillment of the entire human responsibility by and large, the conscience about this unconditional responsibility and of its need for consummate fulfillment, it would have been contrary to the human nature and it wouldn't have been a mistake to disregard it.” (Stăniloae 1995 I: 80)</p>	
80-81	<p>“One cannot speak about responsibility without speaking about <i>freedom</i>. If the human being hadn't been free, he wouldn't have been responsible. And, if the human being hadn't been a responsible being, he wouldn't have been endowed with freedom. There is a tight connection between responsibility and freedom. Often, they speak about the human being's freedom as about a feature not depending on any condition, as purpose, and also as not depending on any precondition, as cause. Jakob Böhme considered the human being as the one taking his freedom out of nothing. Maybe, he understood by this, that the freedom is a product of the human beings' will.</p> <p>Actually, the human being is brought to existence as already endowed with freedom. So, he doesn't take the freedom by himself. But the freedom which the human being is brought to existence with, it isn't like an asset which the man ascertains as existing and functioning by itself, like his body and his soul exist and function. The human being is given his freedom as a feature he must receive and use by his own will. This is for it depends on him the way he uses his freedom and the mode he strengthens himself into his freedom. And this</p>	Freedom

	<p>capacity is so important that, without it, the human being wouldn't have been free. Thus, the freedom, on one hand, it is given to the human being, and on the other hand, the human being actualize his freedom and he strengthens it. And The freedom is shown in the whole his work and being. The human being is free, for he doesn't work and for he doesn't preserve his existence in this life, except if he wants that, and what he wants it like. He can accept, by that, or he can refuse, everything God has given to him, or what God proposes Him to do with himself. In the fact that the man is free, it is shown not only that the freedom is the gift from God, but also that the freedom is actualized by the will of the human being too." (Stăniloae 1995 I: 80-81)</p>	
81	<p>"Without any doubt, God has given the human being the gift of the freedom, in order to be used, by man's will, in accordance to the responsibility given to the human being, for himself and for others, in front of God. But as the responsibility's fulfillment is, likewise is the strengthening of our freedom which we achieve in front of God. But this gift, namely also the capacity of using it, it isn't taken away from the human being either when he doesn't use it in order to fulfill his responsibility. If the freedom had been taken away from the human being, in such cases, that freedom wouldn't have been a real freedom and the fulfillment of the responsibility wouldn't have taken place, for the human being wouldn't have been, actually, responsible and free." (Stăniloae 1995 I: 81)</p>	Freedom

81	<p>“The human being is given the gift of the freedom and he is given also the possibility of using it however he wants, namely even contrary to his responsibility, but being preserved within him the possibility of fulfilling his responsibility whenever he wanted, and of strengthening his freedom.” (Stăniloae 1995 I: 81)</p>	Freedom
81	<p>“The human being sometimes refuses to consider his freedom as tied to his responsibility, because this seems to him as a diminishing of his freedom. And that’s why, the human being sometimes prefers to affirm his freedom for himself, as not tied to any purpose or to any responsibility in front of a superior forum. In his freedom, the human being reckons that he has the right of not recognizing anybody as superior to himself, namely the right of being totally independent. Such a human being wants to be himself the superior forum, in order to be, like God. Maybe this is the meaning of what Jakob Böhme said, that the human being gets his freedom out of nothing, or that he doesn’t want to base his freedom on anything.” (Stăniloae 1995 I: 81)</p>	Freedom
81	<p>“God lets the human being in his freedom, and therefor also in existence, even when the human being reckons himself as absolutely independent and when he manifests his liberty by showing his independence.” (Stăniloae 1995 I: 81)</p>	Freedom
81	<p>“God lets the existence to the human being, even when the human being uses the freedom in a mode contrary to the responsibility towards God, in order Him to show the human</p>	Freedom

	<p>being in this, as a real image of His.</p> <p>But in such a case the godlike image of the human being, it is crooked. Such a human being lives the absolute character as image of God, but in a crooked mode. Such a human being reckons on himself as having his existence by himself, and as keeping his existence by himself. But even in such a case, the human being is let to exist forever, namely to live, in a certain manner, the eternity and the limitlessness, but those are an eternity and a limitlessness emptied to extreme, as a depleted and monotonous eternity, all the way up, to feel, in the same time, his narrowest limit.” (Stăniloae 1995 I: 81)</p>	
81-82	<p>“God lets the human being to live his freedom also in the case that he doesn’t use his freedom as united with his responsibility; but, when the human being lives his freedom united with his responsibility, this fact increases and deepens the human being’s life into God. God doesn’t impose the man, forcedly, to fulfill his responsibility. God, firstly, He conquers the human being towards doing that, by descending on the level of being the First to fulfill His responsibility for the man, towards God, in an absolute willingly mode, in order to fill the human being up with love for God, and in order to urge the human being, out of gratitude, to the same fulfilling of his responsibility, in freedom. This has been done by God by accepting to make on Himself man, and even suffering death for the man. Christ made Himself the servant of the people in order to determine them to make themselves, at their turn, willingly, as His servants, and servants to one another</p>	Freedom

	amongst themselves, and, by recognizing Him as the Greatest, by anticipatedly fulfilling a great responsibility. And He recommends the people to do themselves like that (Mt. 20: 26-28). If the people cannot see the Son of God as made man and fulfilling, firstly, His responsibility for them, the experience of the relations amongst people, as God let these relations, it makes the people realizing that, mostly, when one of them precedes with the fulfilling of his responsibility for another, the last one could follow his example, by being conquered by the one who had the initiative.” (Stăniloae 1995 I: 81-82)	
82	“Neither God nor the human being made by God in His image, they do not ask somebody to fulfill his responsibility for them by forcing anybody to renounce to his freedom, but by making that human being to feel himself even freer in fulfilling his responsibility.” (Stăniloae 1995 I: 82)	Freedom
82	“The human being’s freedom in fulfilling the responsibility towards God, from the part of God made man (Christ) or from other people, it determines the human being to fulfill his responsibility too, in full freedom. Neither God nor my fellow human place me in an inferior situation, by asking me to fulfill my responsibility, when they fulfill theirs, but God has given me, anticipatedly, the example of this fulfillment, and my fellow human gives it me, if not anticipatedly, almost sure consecutively, and that makes me feel how much they respect my freedom in fulfilling their responsibility for me. At the basis of fulfilling the responsibility, and at the basis of the joy caused by this fulfilling, there is, actually, the love. And	Love

	through this fulfilling, it is the love strengthened. And in love, there is freedom.” (Stăniloae 1995 I: 82)	
82	<p>“The manifestation of the freedom, tied to the fulfillment of the responsibility, it thus creates the communion between God and the human being, or amongst people, communion that, on one hand, it provides them joy, and on the other hand, a communion that makes the ones who advance within it, or who have accomplished it, to feel themselves as equally free, or to show to one another the respect for their freedom. The manifestation of the freedom, related to the fulfillment of their reciprocal responsibility, it creates in the One Whom a responsibility is being fulfilled towards, and in whom a certain responsibility if being fulfilled for, a narrower love in freedom, determining him to do likewise.” (Stăniloae 1995 I: 82)</p>	Communion
82	<p>“The one who affirms his freedom while disregarding his responsibility for other, he hasn’t the joy in him. Such a human being proves to be, in the end, a slave of his egotism, and locked up in himself. Such a human being is free, but he is locked up to the waves of life coming to him out of the others’ discontent and out of their impulse to show him their discontent through free acts of their answers. That is a freely chosen prison, but it still is a prison. That is sterile, withered, and despising freedom, a freedom freely moving itself in the egotism’s cage, in the cage of not caring for others and of the despise for the ones from outside that cage, but that is a tormenting cage through the narrowness and through the monotonous existence, that it makes to live the one who has</p>	Freedom

	himself locked up that cage.” (Stăniloae 1995 I: 82)	
4. The Human Being as the Unit of the Contrasts, Capable of Endlessly Advancing in Comprising and in Transfiguring All the Things through the Union with God		
83	“The human being’s nature, though it is one, it is composed both of soul and of body. And this composition of the human being’s nature gives the person the possibility to unit within himself the whole stretch of the reality, from God to the seen things.” (Stăniloae 1995 I: 83)	Human Being
83	“During the human being’s present life, the soul isn’t, either for a moment, without a body, neither is a body without a soul. They aren’t contrary by their being, but they complete one another, though they can become contrary to one another. In the soul, there are the power which form the body out of material matter, and in the soul are also the powers working through the body. The soul doesn’t start existing except together with the body. Through the power withing him, the soul elevates the material matter on the middle level of the spiritual life. The soul starts transforming the material matter into a body right from the conceiving of the new human being. Right from that moment, the human being is composed of soul and body.” (Stăniloae 1995 I: 83)	Soul
84	“The fact that the embryo has in him, right from the beginning, the soul too, it can be seen also in the fact that the conceiving of the child it is also the ground which both the parents transcend from, to the conscious, serious care for the child, a care especially strengthened starting with the	Sex

	moment the parents knew the child was conceived. Thus, the parents live their reciprocal responsibility for the child, as for a whole human being.” (Stăniloae 1995 I: 84)	
84	“The soul is considered both as born out of his parents and created by God. The soul would be the result of a collaboration of God with the soul’s parents. Actually, even when we say that the body is born out of parents, for the body is accompanied by the sensorial and vital powers and organized as an organ of the conscious functions of the soul that comes from God, one can reckon that this collaboration between parents and God is extended not only upon the body but also upon the soul. This is because a body, without the soul’s vital, sensorial, and rational functions coming from God, it isn’t a living body. So, even to the body’s conceiving there works the created soul, as also for the apparition of the soul with his vital, sensorial, and rational functions, it is necessary the conceiving of the body through the mating of the parents. The whole human being is brought in the world, both by his parents and by God, but the fundamental working power it belongs to God.” (Stăniloae 1995 I: 84)	Sex
84	“The parents’ bodies, by mating, they convey, on the other hand, their united rationality, upheld by the vital, sensorial, and rational functions of their souls, or even by the whole souls, to the body in conceiving. But in the forming of a new body, there are overwhelmingly active the vital, sensorial, and spiritual functions of the new soul created by God and that soul himself in his entirety.” (Stăniloae 1995 I: 84)	Sex

85	<p>“The work of God in the conceiving of a child, it can be seen in the seal imprinted right at the conceiving of each human being brought to this life. And the uniqueness distinguishing each new human being from his parents, or from their bodily synthesis and their souls’ synthesis, as also from any other human being, it is one with the unique relation each man is with God in. Through that relation each human being is created as distinct partner of the dialogue with God.” (Stăniloae 1995 I: 85)</p>	Sex
85	<p>“In what regard the ancestral sin, H. Andrusos, in his work <i>The Dogmatics</i>, by presenting the difficulties related to the theology of the conceiving of the new human beings, he couldn’t decide either for admitting the transplantation of the soul from the parents – eventually starting with Adam and Eva -, whom all the souls would have been given within, and the creationism.</p> <p>In what concerns the ancestral sin, he reckons that both the mentioned theories make difficult, either taken separately, or together, the inheritance of this sin from Christian parents, who have been cleaned of that sin, at their Baptism. He doesn’t admit the explanation of the place from Rom. 5: 12 through the expression “in whom all of us have sinned”. Some explanation could be the following: the sin of the first people has extended into the human nature, upon the descendants. Out of that sin, each man must exist personally, by attaching himself to Christ. The Christian parents personally exited that sin through their Baptism. But because they bear a nature</p>	Sin

	<p>that isn't locked up in itself, namely detached from the general humanity, though they existed that sin in their personal existence, still in the general nature of the ones whom the Christian parents are in connection with, that sin has remained, and any human being come to existence, he must exit that sin, by his own decision. One could say that, in what is united out of parents, this sin enters as through a door, coming from the general human nature, because what is united out of those parents it doesn't represent them so much, but it rather represents the general human nature, namely the nature of the future people too. When the persons comprised as virtuality in this general human nature, they are brought to existence as actual persons, they must decide for themselves, to exit the sin of the general nature. They must enter a personal relation with God, offered by Him by breathing the Ghost upon them, at their Baptism, as their parents too, they entered this relation at their one Baptism, by receiving anew the breath of the Holy Ghost, like Adam did on his creation." (Stăniloae 1995 I: 85)</p>	
85-86	<p>"If in the birth of the man born out of parents, it is active also the work of God, then this work won't be one with the breath of the Holy Ghost, but then God makes to come to existence an original person, out of the still not-personalized potentialities of the human nature. The human nature, after it will be actualized as person, it will have to enter through the will of this new person too, in relation with God through Baptism, receiving the breath of the Holy Ghost. If a person</p>	Holy Mysteries: Baptism

	<p>hadn't been brought to existence by God, then he wouldn't have been able to take this decision after that. Thus, these two moments are united in the human being's becoming as person: the human being's creation as person through God, at his birth, and the fulfillment of his quality as person by accepting himself the dialogue with God, by adhering to Christ in Baptism. The work of God for bringing a new human being to existence, it is shown in the human being's founding as person or as partner of the dialogue with God. But the born human being must decide himself too, in favor of this quality of his. By doing that, the human being is united with Christ Who has united the new human being with Himself, in His quality as non-hesitating dialogue partner of God, having just God-the Word Himself, as hypostasis of the humanity. By this, Christ also extends the Holy Ghost, through breathing, upon the newly born human being, as a Ghost of the Son. This happens with the human being, at his Baptism. The human being enters by this, as partner, even the dialogue of the Holy Trinity, and by this, the human being restores the dialogue with his fellow human, members of the Church, into Christ." (Stăniloae 1995 I: 85-86)</p>	
86	<p>"Generally speaking, the newly conceived human being isn't only a synthesis of his parents' bodies and souls, or of the powers existing in those ones. The new body that is being formed, according to the soul existing in the body since the beginning, he has a uniqueness too, due to his new soul. In this is shown the creator power of God Whose imagination is</p>	Human Being

	<p>so rich than it isn't forced to repeat Himself in creating the new human beings. This is for in each person God places the seal of a unique and eternal value. Each person gives something new in eternity, for never it will be communicated his mystery of divine origin, and for he won't ever be merged to another person. All the persons are enriched in eternity through all the persons. Each person's uniqueness, but also the need of each person for the other persons, it condemns both the individualistic separatism and the attempt to uniformize the persons or to merge them in the great mass. In the uniqueness of each person and in the eternal need for communion amongst the persons, it is manifested the infinite spiritual richness of God." (Stăniloae 1995 I: 86)</p>	
86	<p>"Each soul comes from God, but he is also in a connection with the parents conceiving him and giving him birth, and his body is influenced by the soul organizing the body, and vice versa. God didn't want to bring a new human being to existence without the collaboration of his parents, or without the new person to be, since the beginning of his forming, in connections felt by his parents as love, since the beginning, like the new human person feel too, since the moment of the apparition of his conscience. And these connections contribute too, to the new human being's uniqueness. Each human being is determined as unique person, also through unique relations he is in with other people from around him, and in diverse circumstances of his life." (Stăniloae 1995 I: 86)</p>	Human Being

86	<p>“Each person is conveyed his uniqueness through the uniqueness of his body and soul, in different life circumstances. The warmth of a special connection is conveyed to the child through his parent’s special communion, they being united in their love for their child.” (Stăniloae 1995 I: 86)</p>	Love
86	<p>“By and large, in the fact that the body and the soul compose a unique being, it is shown that the human being isn’t only material. The human being’s body is a material matter, organized and spiritually elevated, crossed through and made a complex organism of the spirit, and in the spirit, there are all the powers organizing the body and manifesting through body. If the man had been only material matter, how would have been preserved in the human beings’ conscience or memory, as steadfastly actualized deposit, or potential, all the things happened to him? The spirit united with the body makes the human being an inexhaustible and unique deposit in his multiple manifestations, and it makes him an unfathomable mystery to the knowledge. This makes each human being as a unique person, not reduced to uniform and repeatable laws. Through spirit, the body’s movements and many processes within body, they become wanted, felt, and consciously chosen.” (Stăniloae 1995 I: 86)</p>	Human Being
87	<p>“The human being isn’t only an automatic, absurd, and meaningless machine, but the human being is a unitary and unique mystery, full of meanings and of endless feelings, bearing an own seal and, by that, through spirit, even the</p>	Body

	<p>body is uniquely connected to the absolute Spirit. The human being, as body, he can be regarded as an object and submitted to a treatment like that applied to objects, but the fact that the things happening to him are consciously felt, and the fact that he participates too, to his acts, it show that the human being isn't only material matter, but the body is united, in an untold manner, with the free, conscious, and thoughtful soul, and the body is crossed through by the soul, and therefore the body remains above the simple state of an object, as long as it still is a living body, namely as long as it is a so-called organized body. This is because only through the separation from the soul, by being the body's organization disintegrated, it no longer is a body." (Stăniloae 1995 I: 87)</p>	
87	<p>"They speak about the young material matter and about the old material matter of the body. But not the material matter, in itself, is young or old. Not the material matter, in itself, goes towards death. But the soul weakens his vital and sensorial functions within body." (Stăniloae 1995 I: 87)</p>	Body
87	<p>"The death is a phenomenon prepared by the weakening of the human spirit. Better said, it is a phenomenon produced by the weakening of the vital and sensorial functions of the body, having the ultimate origin in the soul who broke himself, freely and consciously, through sin, from God Who is the spiritual Source of the life. This weakening of the vital and sensorial functions of the soul, it is the cause of the process of corruption, of the body's material matter, or of its aging." (Stăniloae 1995 I: 87)</p>	Death

MANUSCRIPT

The Immortal Image of God

- Volume I -

(Translation in English language by Marius Golea, started on 17th of July 2021, finished on _____ 2021)

Starting with page no. 85

pg.	translated original text	restored theological conception / category
STĂNILOAE, Dumitru. 1995. <i>Chipul nemuritor al lui Dumnezeu / The Immortal Image of God</i> . Cristal: Bucharest.		
85	<p>“The fact that the corruption of the body’s material matter, and the death, still remain within the ones who entered the connection with God through Baptism, it has several causes:</p> <ol style="list-style-type: none">1. The spirit has remained in a state of weakness that doesn’t allow the spirit to come back to the mastery the spirit had upon the body, at the beginning, though some ascetics reach far away in mastering their body’s material matter;2. The material matter has received a rigidness that can no longer be defeated by spirit, so the spirit is no longer able to make the body’s material matter elastic towards the spirit’s action and easily to be brought, through resurrection, to a full transparency to God. These two causes have been defeated by Christ, for in Him the body has been taken in godlike hypostasis;3. the corruption and the death have remained as general law of the human bodies, in order to allow the baptized human	Death

	<p>being to advance, through his own efforts, into happiness, at the end of the creation's present mode of existence. That's why Christ doesn't allow the power of His resurrected body to be poured upon the whole material matter of the world and upon the people's bodies in the present life, so that they aren't elevated out from the rigidness and opaqueness they have consequently to the falling. The future world's material matter and of the resurrected bodies, it will truly be an eternally young matter, for the spirit will eternally be powerful in the full union with God, by overwhelming the material matter without abolishing it. Then, the matter will appear as it is in its essence: a luminous energy (a dark energy in hell) easily and clearly imprinted by the spirit, elevated into body to a spiritualized sensitiveness." (Stăniloae 1995: 87)</p>	
87	<p>"It is hard to make an exact description to this mysterious unity of the contrasts, which the human being is as soul and body, even in this life before resurrection." (Stăniloae 1995: 87)</p>	Human Being
88	<p>"The knower self is, in his foundation, spiritual. But the knower self doesn't know anything, neither knows on himself, except by having or for he had a body. The body is so tightly united with the soul, so that is part of the human being's self, or the body participates to the human being's quality as knower subject, or self. In the same time, the body is also an object to be known, as there is to be known, partially, the soul too. The body is known as visible object, organized and noticed through physical senses, unlike the soul is, as known</p>	Body

	<p>reality. But the body is organized by the soul and the body has the soul within, and the body cannot be separated from the soul, as, likewise, the soul cannot be known without having a body.” (Stăniloae 1995: 88)</p>	
88	<p>“In both its qualities, the body is influenced by the soul’s work. Both in its quality as object, and also in its quality as participant to the person’s subjectivity, the body is penetrated by the soul’s qualities, or, in other words, the soul’s qualities are extended within body. That’s why the soul too, he knows and it is known through body. The soul cannot be seen without having eyes, while the mind doesn’t cogitate without having a brain. The material eyes participate to soul’s sight, and any body’s movement participate to the soul’s movement. In my body’s organization and functioning, there is something transcending what we could call as the body’s materialness and the materialness’s automatic movements, movements which would obey some laws of a blind repetition; there is something that cannot be reduced to the body’s material properties.” (Stăniloae 1995: 88)</p>	Body
88	<p>“There is a non-objectivity of the body, united with the body’s objectivity, differing from the objectivity of the purely material things. The body is, in both its qualities, internal to the soul. The body’s roots as known object and as participant to the quality as knower subject, feeling and active, are into the soul. That’s why the body is transparent to the soul and to the soul’s senses caused by the body. The human being, as soul-and-body being, he specifically has this mission of</p>	Body

	making the material matter, as organized into body, increasingly transparent to the soul, increasingly elevated above the material matters automatism, and increasingly participating to the human conscious life.” (Stăniloae 1995: 88)	
88	“The spirit’s rationalities as human soul, are extended in the two qualities of the body, namely they have in themselves the power for organizing the material matter as a complex body, in the body’s two qualities, as known object and as participating to the knower subject, corresponding to the soul’s qualities. They can be shown as such, in the human being’s body. But these rationalities are united with the material matter and they produce the feeling of the conscience. The soul is actualized, by organizing the material matter in a body of extraordinary complexity, corresponding to the same complexity of the soul, in order the soul to work through the body’s organs. The soul is being actualized through the richness of the feelings produced to the body, a body organized by the soul in such a complex manner. By this, the material matter is organized as body participating to the soul, as knower self, and increasingly richly known.” (Stăniloae 1995: 88)	Body
88-89	“The living, sensitive, and organized body, it shows in itself the knower and organizing rationality of the soul, working in the body’s material matter, made sensitive also in the soul’s relations with the material matter external to the soul. But these relations aren’t exhausted in the soul’s work within	Body

	<p>body, but they last in the human spirit united with the body, as in a source out of which constantly flow their powers and their lights, as out of a source having in itself the rationality that gives the body as seen shape, being somehow, by nature, since the first moment of existence, as body forming. But the soul extends his organizing and working power within body, by using the material matter as concretized rationality, given, through creation, on an inferior level. When the body dies, the rationality that has been manifesting before in that body, by organizing the body, by maintaining the body, and by committing through body cogitated, wanted, and felt deeds, that rationality won't be lost, but it remains within the soul enriched by the effects of the thoughts, of the feelings, and of the deeds, as those have been practiced and as lived through the body." (Stăniloae 1995: 88-89)</p>	
89	<p>"The knower rationality and the cognoscible rationality which work, from the human spirit (from the soul) to forming the body, and in the deeds committed through the body, they don't have only a theoretical character, but they have also a virtuality capable of becoming a feeling that accompanies their work within the body composed of material matter made sensitive. That's why the soul lives the body's pleasures and pains, unlike the material matter can do it by itself. (...) The man has a "spiritual sensing". (Stăniloae 1995: 89)</p>	Body
89	<p>"What happens within the human being, regarded as existence bearing of the image of God, makes us thinking that even the Word of God "Whom all the things were made</p>	Body

	<p>through”, He has - in the rationalities whose images form human souls and out of which are extended in the human bodies - a certain virtual sensitiveness, which gives those rationalities a capacity of achieving a sensing working in the sensitive material matter. This is for the sensing contributes too, to knowledge. So, one can presuppose that even in God there is a certain superior and infinite form of sensing. That is a sensing which the godlike Persons love One Another through, and which They manifest understanding and mercy on the people who suffer or who rejoice. God-the Word formed to Himself a body which He endured the pains on the cross, pains which weren’t only of His body, but He felt them, somehow, through His soul too. So, we can understand the affirmations of Saint Maximos the Confessor that Jesus Christ committed His miracles <i>through commandment or through power and through bodily touch</i>. These two could be united in a sole work, without being merged in that work the godlike and the human work, though the one who were experimenting His touch, that one felt not only His human work, but also the godlike power in that work.” (Stăniloae 1995: 89)</p>	
89-90	<p>“Understanding the body’s rationality and sensitiveness as having their origin and as echoing into spirit, and being especially activate in the material matter organized by spirit into a body, it exceeds both the monistic or the pantheistic derivation or the rational and sensitive spirituality, exclusively from the material matter, or exclusively from the spirit (as</p>	Orthodox Apologetics

	<p>claimed unique fundamental essence of the reality), and the dualism that separates too much the soul from the human being's body, and that attributes to the soul only the theoretical thinking, and that attributes to the body only the sensitiveness. The whole human being's spirituality has its source in the human being's spirit, but we understand the spirit as source of the thinking and of the sensitiveness, continuously actualized, especially in the material matter of the body and by encountering the body's material matter. This is the most satisfactory explanation of the human being's reality, unlike the monistic and the separatist doctrines. Only thus, we take heed to the mystery of the union amongst the contrastive components of the human being. This explains in a more comprising manner, both the human being's life and the connection experienced between the seen universe and the unseen universe, or the union between God and the created universe, a union that has been achieved, in a culminant degree, in Jesus Christ." (Stăniloae 1995: 89-90)</p>	
90	<p>"My body, imprinted by my spirit existing within my body, or my body being crossed through by my spirit, organized and upheld by my spirit, it forms the subjective and sensitive screen of all the objects the body reaches having a connection, or of the seen images; into our body are imprinted, in the same time, all the conscious senses, produced by the objects belonging to other persons or by those persons. The body imprinted by spirit, it is actively participating to perceiving them, to defining their meanings,</p>	Body

	<p>and to expressing them in words addressed to others. In order to do that, the body must be in a connection, through senses: with the things, with the persons, and with the persons' images. My body is partaker to my acts of feeling, of thinking at all the thinks, of sensing and of knowing the feelings and the thoughts communicated by others, but it is also an object of the knowledge, object of the thinking imprinted in them. It takes place in the body's case too, as penetrated by spirit, a turning upon itself. I see my body, a cogitate it, I sense it like an object, but I see it, I cogitate it, and I feel it through itself, or, the body is partaker to the sight, to the thinking, and to the feeling of the universe's realities imprinted in the body. My body makes it easy to me, in my quality as participant to my quality as subject, my thinking, my sight, and my feeling of everything, but I also perceive my body as object which all of these are imprinted in. If my body hadn't participated to my quality as thinking subject and as feeling of the soul, there wouldn't have been gathered into my body, as in a central object, the images and the sensations of all the things, persons, and of their features, and, so, my body wouldn't have been a bridge between me as subject and the universe. If my body had been only a known object, which the objects universe is imprinted in, it would have missed, again, a connection between my spirit and the knowing and the feeling of the universe through body." (Stăniloae 1995: 90)</p>	
90	<p>"The body is continuously being adapted to the spirit, in its quality as participant to the spirits' acts of knowledge and of</p>	Body

	<p>feeling as subject, but also in the body's quality as objective screen, which the images, the features, and the perceptions of the things and of the persons are gathered in, a screen that never lacks its quality as subject. When I say "I am washing myself", I express both the quality as subject of my body, more precisely of my hands, by the fact that they are crossed through by my spirit, and the quality of my body as object. My body vibrates, in the same time, differently, in these two qualities. My body is, as bridge to the spirit and as penetrated by the spirit, a reserve of countless freely chosen and freely activated possibilities, possibilities which are at the disposition of the possibilities freely activated by the spirit, accentuating, in their fulfilling, the vibration lived by the spirit. If there hadn't been a body, the possibilities starting from within spirit wouldn't have been possible to be actualized. Neither the possibilities corresponding to the body could have been actualized without the spirit having extended his possibilities into the body." (Stăniloae 1995: 90)</p>	
90	<p>"The human being gives, starting from the spirit, a freely chosen form to the hands' movements, and by this he imprints a great complexity to the hand he works with: he gives countless nuances, freely chose, to the eye's movements, and he gives tonalities of great richness and finesse, freely chose, to his voice. Each human being is unique in the richness of these nuances manifested through the movements of his cognitive, communicative, and perceptive organs. They come from spirit through the brain's circumvolutions, and are</p>	Body

	imprinted through them the organs of the senses, of the hands, and of other body's organs." (Stăniloae 1995: 90)	
91	<p>"It has been said that the body is the prime, general, and fundamental image and sensation, or all images and sensations of the human subject. But the body isn't only the image or the object-sensation, which the things' multiple sensitive images are imprinted as on a screen, making of body an image and a sensation of untold concentrated complexity, but the body is also the subject-sensation, that notices on himself as unitary image and sensation, or as a screen-object which the images and the sensations receives and then communicated, are imprinted on. The body as penetrated by the spirit, it has this double role as subject receiving, feeling, and thinking at the full of meanings images and sensations, as also as object which those images and sensations are imprinted on and are known though. One can even speak about a repeated concomitance, of these two qualities, on other and other levels. I see and I feel a thing through my subjective sight, but I see myself and I feel myself, as imprinted in my eyes, in my body, by the image of the respective thing. And this sight of what is imprinted again, on another level, into my body, in my body's quality as object, it shows my body as subject too, a subject living what is being imprinted within it, always in another mode, with other meanings and feelings." (Stăniloae 1995: 91)</p>	Body
91	"I do not perceive a thing, or a feature, through my body, without finding out in that perception a new meaning. The	Body

	<p>sensitive function of the body is unseparated from the understanding, conscious function, connected to the sensitive function, and that shows even more the body's participation to the body's quality as subject of the spirit. But it is a difficult to be understood thing, how do I live consciously, therefore spiritually, the body's sensation of pleasure or of pain. This is for that sensation doesn't belong only to the body, neither only to the spirit. The animals have purely vital sensations, setting their body in movement unconsciously. The human being doesn't have powerful sensations without they being noticed and lived consciously. This cannot be explained except by the fact that the pleasures and the pains are lived by the bod penetrated by the spirit, or by the spirit which the body has its roots – or its rationality full of the sensitive virtuality – within.” (Stăniloae 1995: 91)</p>	
91	<p>“I cannot see something beautiful, with the body's eyes, without spiritually rejoicing myself. I cannot live a bodiless joy, or a joy with a bodily more thinned participation, without rejoicing myself with the body too. I cannot reach a spiritual understanding – or to have a bodily more thinned participation – without having a pleasant sensation within my body.” (Stăniloae 1995: 91)</p>	Body
91-92	<p>“In the fact that my body cannot be seen only as an object, but itself participates to his sight, it is shown that the body exceeds its purely material quality. The human being lives spiritually the touches, the pricks, the materially produced sounds, within body or in the contact of his body with the</p>	Body

	<p>objects' universe; or the body lives those ones spiritually. The human being's sight, his hearing, his face, all of those show within them the human being's spirit as person, and everything taking place with the body enriches the spiritual life of the person. The child's face, his eyes, they still aren't completely defined spiritually. At an old age, the spirit can be seen in a "definite" mode on somebody's face, in his gestures, and even in his specific as person. Thus, the spirit's powers are extended in the body's complex organization and movements, they giving to the body their imprint, but also the spirit receiving, in nuanced forms, the life lived through body. Saint Gregory of Nyssa affirmed that the hands given the human being the spiritual possibility of speaking. (...) By and large, the whole body is organized in order to speak. But who organizes the body in order to speak, it not the understanding and rational soul? By this, the body participates to the human being's spiritual acts. The hands do not remain either as purely material organs, but they are imprinted with a great spiritual complexity." (Stăniloae 1995: 91-92)</p>	
92	<p>"During life, there has taken place a certain spiritualization of the body, in good or in bad sense, but it has been also imprinted a living seal of the body into the soul, a seal taken by the body through a certain mode of being used by the spirit. By remaining, after the human being's death, with the imprinting of the acts and of the feelings manifested while being into body, the soul needs to externally express those acts and feeling, and this need will be satisfied to be body</p>	Body

	<p>after resurrection. Then, if the seal the soul imprinted upon the body it is that of a body dominated by spirit, the body that spirit will be given with, it will be the maximum spiritualized form, as also, on the contrary case, it will make very visible the evil form taken by the soul in the live in the material body.” (Stăniloae 1995: 92)</p>	
92	<p>“Saint Gregory Palamas said that, like in the present life the soul can be seen through the body, likewise, in the future life, after resurrection, the body will be seen through the soul. The body will be maintained, but it will be overwhelmingly imprinted by spirituality or by the spirit’s powers, which will be seen and they have been activated during the present life. So, the human being’s soul will be seen, in an accentuated manner, in the body’s traits, so that, when you will meet somebody, you almost won’t notice that the one whom you are talking to still has a body. But this will mean too, an untold luminous irradiation of spiritualized meanings and feelings, through his body. The body will no longer be a wall separating the human being from others, but the body will be luminous and transparent and a means of unimpeded communication. The body, that constitutes the soul’s walls, it will be totally transparent, by being overwhelmed by the soul’s light from within body. The each one’s soul will be fully communicated to others, but without being confounded to theirs, and the soul will irradiate far away. The soul will be together wit all the ones whom he thinks at, with love, being shown to everybody through the transparent body, which the</p>	Body

	soul illuminated far away through. The soul no longer will hide himself with insincerity, for the soul will no longer had anything evil to hide. The soul will only have within himself the love he wants to communicate.” (Stăniloae 1995: 92)	
92	“The difference between the resurrected body of the Lord and the bodies we will have after the general resurrection, it is that the resurrected body of Christ, by remaining for a while amongst people bearing material bodies, it was covered too, because those ones didn’t have a soul’s openness for seeing that body. But, as to the ones resurrected to the eternal life, Christ will be present to all of them through His transparent body, likewise all of them will be present into Christ, all of them and to everybody, since their bodies will enjoy a maximum transparency. The ones from hell will have also a certain transparence. But that transparence will be a transparence of the hatred amongst them, which, on one hand, it will spiritually lock them up to one another, and on the other hand, it will uphold amongst them a non-communication through communication, a communication of the repulsion for one another, a communication which they won’t be able to get rid of, a communication which will be, in the same time, a great loneliness. Like their bodies were to them a motif for division, during their life in the material universe, likewise, there their souls will be a motif for an even bigger division, because their lack of love and their unfriendly thoughts will be openly shown.” (Stăniloae 1995: 92)	Body
92-93	“The body can be seen as a simple object only when it is	Body

	<p>forsaken by soul. But the body isn't seen as a simple object by its former owner and it isn't actually a body. Such a body no longer notices anything, no longer feel anything, and it no longer is imprinted by anything which to be imprinted to the soul too. As long as the human being lives in the material universe, he is able to see his external organs which he works through, and, by using the technology, he can also see his internal organs. But he sees those organs as objects for they are partakers to his quality as subject." (Stăniloae 1995: 92-93)</p>	
93	<p>"The human being cannot do something with his body as object, except by using his body as partaker to his quality as subject. When the human being is no longer able to use his body as partaker to his quality as subject, he is no longer able to do anything with his body. To the self that works upon his body as object, there participates also the body as subject. And this means that even in quality as object, the body isn't only an object, as also in its quality as subject, the body isn't only a subject." (Stăniloae 1995: 93)</p>	Body
93	<p>"Even seeing my body from outside, like in a mirror, I do not see the body entirely like an object, because if my body hadn't been, in the same time, partaker to my quality as subject seeing on itself, I couldn't have seen my body. This is because I cannot see myself as only a subject. I do not see the subjective act of my sight or, by seeing myself as a subject, I remain unseen in this quality, namely transcendent to my quality as object. I see my eyes as objective organs, but I do</p>	Body

	not see my eyes in their quality as participants to my quality as subject. I see my eyes through an act which I do not see, and act which my eyes participate to.” (Stăniloae 1995: 93)	
93	<p>“No only my body remains to me as not-fully an object, namely as not-fully known to me, but the another’s body too. I do not live his quality as subject even as he lives it, though I feel his quality as subject by the fact that looking at me as object of his quality as subject, who looks at me and who knows me, or I know this quality of his through a mysterious communication between me as subject and him as subject. I feel him as subject when I have him in front of me, when I hear his words, and when I feel his deeds directed towards me. But by this, he is to me, in the same time, as object too. In addition to that, even by feeling him as subject, I cannot live him as subject as he lives on himself as subject. Therefore, he will remain to me even less know as subject, if I know myself as subject. The idea of the Greek theologian Yannaras, on the “body’s metaphysics”, it could be understood like this.” (Stăniloae 1995: 93)</p>	Body
93	<p>“We are irreducible to one another, in our quality as subjects, though we can become interior to one another, in a certain manner, as objects, and in a different manner, as subjects. Especially as subjects, we live our irreducibility of one to another. And just this shows us that none of us is alone. For, even if I am not able to live the another, as subject, like I live myself as subject, I still feel myself under his attention even through his body. And I feel in this the fact that he isn’t</p>	

	indifferent to me.” (Stăniloae 1995: 93)	
93	<p>“I can enslave the another’s body, as object. But I cannot take from him the living of his state as subject. The another remains to me as equal to me and as opposed to me, more or less felt, in my quality as subject. His living as subject remains in his inner sanctuary. That is the dignity which he cannot be disrobed of, by anybody, not even by himself. Of this consists, by excellence, the image of God within man, the image of the supreme Subject. The image of God can be in communication with me, in a way or another, but it cannot be annulled.” (Stăniloae 1995: 93)</p>	Body
93-94	<p>“Through his body’s senses, the human being perceives the objects’ universe and the universe of other persons, and through the understanding associated to them the human being notices their meanings and he enters the communication with other persons. Through the body’s senses, the human being catches in his feeling not only the events happening around him, but also the phenomena falling under the human being’s senses. He feels the pains caused in his body by the strikes from outside, as also the pleasures produced him by the sweetness of some of the things, al also the salty or the bitter taste of others. But, through his working cogitation, through his brain, the human being knows correspondingly the organization of the things, and the possibility of understanding and of using them. Through his body the human being notices the materialized rationality of great variety and harmony amongst things, and between that</p>	Body

	<p>rationality and the concretized rationality of his body. Amongst things, some of them are salty, and they satisfy a need of the body, and other things are sweet, satisfying another need of the body, and through them it produces a pleasant feeling to the soul.” (Stăniloae 1995: 93-94)</p>	
94	<p>“The human being comprises, through his eyes, a wide frame of the nature, and through his capacity of moving his body in space, and through the soul’s memory, the human being can widen and preserve in his conscience an increasingly wider frame. Through the instruments the human being fabricates as extensions of his senses, or as extensions of his movement possibilities, the human being can widen, in huge dimensions, the frame he notices with his sight, even by directly encountering the visible things. The universe becomes, on constantly increasing dimension, as felt through the body or as a kind of second-degree body, of the soul.” (Stăniloae 1995: 94)</p>	Body
94	<p>“Through his body the human being enters the connection of perceiving, of understanding, of communication with his fellow humans, due to the fact that they have bodies which they can be perceived through, they make themselves understood through, and they communicate through. Due to their bodies of the same nature, crossed through by their souls, the people are able to talk to one another, so that they widen their spiritual horizon and widening their communication, which not confound the people to one another, but it enriches them spiritually. Thus, they ascertain</p>	Body

	on themselves as identical rationalities and feelings, by noticing, in common, a sensitized, various, and harmonious rationality of the seen universe. Thus, the universe is unveiled to them and it is actualized to them, as a second-degree body, without confounding them to one another, but as strengthening the communion amongst them, and as they being their spirit enriched reciprocally, for each of them sees and communicates in a diverse manner, according to the spiritual difference amongst them.” (Stăniloae 1995: 94)	
94	“Through his body, the human being is capable of increasingly widely comprising the universe and to strengthen his connection with increasingly more of his fellow humans. But as this thirst isn’t fully satisfied during the people’s life within material bodies, we think that we will reach on such a level by continuing our life on another plan, by comprising the whole universe and by entering the consummate communion with all our fellow humans.” (Stăniloae 1995: 94)	Body
94	“As the man tends to exceed his knowledge and to enrich what he can be given by the whole universe and by all the people, we think that the man is destined to reach to a knowledge and to a communication with the infinite Person-absolute, Whom the human being is attracted towards, even in the human being’s life in the material body.” (Stăniloae 1995: 94)	Knowledge
94	“The human being cannot reach the full knowledge and the full union with God and with his fellow humans, through his	Knowledge

	material body, except through a profounder spiritualization of his body, but without annulling his body. Thus, the man is made to comprise, through his body, everything that comes from God, all the way to everything the universe has in its roots deepened into God.” (Stăniloae 1995: 94)	
94-95	<p>“From the body’s quality as partaker to the human being’s character as subject, destined to know and to feel gladly, in their endless richness, all the things, and in the body’s quality as object destined to be imprinted by all the things, it results the responsibility of the human being for his own body. The human being is accountable not only for his soul, but also for his body. If the human being’s body hadn’t been both object and partaker to the human being’s quality as subject, the human being wouldn’t have been accountable for himself. But the human being lives also the participation of his body to his responsibility for his own soul, in the body’s quality as participant to the human being’s quality as subject. This is because a body without this quality, it couldn’t have been able to willingly accept to live a responsibility for the soul. And this responsibility of the human being for both his components, it is a responsibility united through both components, with his fellow human, in front of God. All the responsibility forms are upheld by the human being’s responsibility in front of God Who has given the human being both his body and his soul, as objects in the human being’s care, but also in their quality as completing the human being’s dignity as responsible subject for himself, for all the</p>	Body

	<p>people and for all the things. The human beings' responsibility for his own body it shows that the human being doesn't give his body by his own, but the human being is given his body as gift, and in his care, by the supreme Subject. The Church Fathers said that the body is given to the human being as a "servant", which the human being must drive "tied". This shows that the body is inferior to the soul and, as such, the body depends in a greater measure on the human being's soul than his soul depends on his body." (Stăniloae 1995: 94-95)</p>	
95	<p>"The body must accept its state as "servant", as "bonded", and as driven by spirit. The human being's care for his body it isn't only a negative one, of restraining his body, but it is also a positive one. And the positive care doesn't consist only of providing for the body, for in this sense the body too, it has a good care for itself, but it means also restraining the body's exaggerated pretensions for exclusively taking care of the body, in dominating the body's movements in order to make them decent and beautiful. So, in the negative care, there is a positive element. The same positive and negative care consists of using the body as means for helping others, by making the body industrious and by accustoming the body into the dexterities of an occupation, and that requires too, a restraining of the body from a disorderly life. Any toil, or labor, it has in itself something negative and something positive. Even the intellectual work and the prayer, they require too, both a positive work and a restraining. The</p>	Body

human being must carefully maintain all the body's powers as a real and as an increasingly transparent bridge, between soul and the material universe, in order to know the material universe and in order to work within the material universe for the common benefit. On the other hand, the human being must restrain his body and he must make his body increasingly as an environment for manifestation of the spirit's powers upon the material universe, in order to make the material universe increasingly transparent to God, and in order to make the material universe as means of brotherhood amongst people, by helping the fellow humans in using the material universe, as it is necessary to all people. The man is given his body in order to benefit of it, but the body can lead too, the human being, towards perdition, when the man no longer keeps his body restrained and when he no longer educates his body positively. In such a case, the body can bring a weakening to the soul, or even an opinion about soul's inexistence, and, consequently, a total disregarding of the soul. And by this, the body can promote the disbelief in God. So, by restraining the body, the body can serve the human being as a strengthening means too, to the spirit, for elevating the spirit to the connection with God. By that, even the body is elevated on the level of a means of easy communication and of transparently showing what it is good in the ones who communicate. This means that the body, together with the material universe, they can unveil their corresponding rationalities, as being upheld by God. Right through the

	body's restraining, the soul is made not only strong in kindness, in the love for people, but it becomes also seer of the deep rationalities of the body and the material universe, bathed in the Creator's light. Just through restraining, it is unveiled the spiritual beauty of the body, int the body's quality as organ and as dwelling place of the spirit." (Stăniloae 1995: 95)	
95-96	<p>"The passions are forms of the egotism, of the human being's locking up into himself, of the reducing of the human body, more or less, to the body only. Searching for the body's pleasures, it increases the egotism in the soul, weakening the soul in what the soul has as characteristic: the stretching towards God and towards the fellow humans, through body, namely the openness to the spiritual light. The passions intensify the exclusive and blind sensitiveness of the body, and they cover the luminous reality of the spirit, and the passions impede the real sight of the spirit within man. The passions hide the dimension of the spirit deepened into God's light, and the deep and virtually all-comprising mystery, a mystery which the man is, together with God. The restraining from passions it diminishes the narrow and dark egotism, and it unveils the ever-deeper and more luminous reality of the spirit and, by that, it allows the spirit to understand his own mystery, and the mystery of the material universe, and of God Who stays at the foundation of his and of all things, and out of Whom is being nourished the continuously growing life of the human being's spirit. The fear of bodily pains it leads to</p>	Passions

	<p>acts of cowardice, and to exaggerate, through imagination, some unpleasant situations, it can lead up to deliriant states, close to madness. The fear narrows the spiritual sight and it weakens the rationality, and it increases the panic and the disorder in the human beings' thinking and deeds. Both by exaggeratingly searching for pleasures, be it even about pride's pleasures, and by exaggeratingly fearing the pain, the human being proves that he has allowed his blinded body to occupy the main position in his preoccupations. By this, the human being loses his self-control, due to the weakness brought by passions to his spirit, namely to the human being's will, also due to his spiritual sight's darkening and due to the darkening of his right judgment." (Stăniloae 1995: 95-96)</p>	
96	<p>"The human being, by weakening his responsibility for his body, he weakens his responsibility for his spiritual self. So, he weakens also his awareness about his responsibility in front of God, a responsibility for himself and for others. The human being loses thus his quality as thinking being, and he becomes almost an object carries away by passions, or by inferior impulses, both in his body and in his soul. The body is no longer a servant of the human being, but it serves to the external things. Namely, the body (that has a spiritual penetration too, E. l. t.'s n.) becomes almost exclusively a body. This brings a loneliness, in the same time with the darkening of the self-awareness, accompanied by the disappearance of any meaning of the existence. That is a state</p>	Body

	<p>accompanied or followed by a difficult to heal sadness or despair, or at least an animalic carelessness; so, that is a getting out from the human normalness and it is too, a nervous breakdown, either in unconscious and blind cruelty, sometimes justified by a rationality lacking any horizon.” (Stăniloae 1995: 96)</p>	
96	<p>“It isn’t easy to get rid of the temptation of the pleasures and of the fear for pains, but it will be done if the man accustoms himself not to give a major value to pleasures, or to satisfying his pleasures in a pride manner, or to give a major importance to the pains caused to him, while living in the material universe, and if the human being accustoms himself to see the passing character of the pleasures and of the pains, and thus the human being will exceed in his body’s life and in his relation with the material universe, what the pleasures can provide him and by restraining the narrow feeling of the contact with them. If that is the case, the human being won’t run any longer after pleasures at any cost, and for the things which can cause him those pleasures, and the human being will endure with strength the troubles coming upon himself, by considering them as connected to the passing life in the material universe. The human being will see thus, the life from here, not as a “steadfast stronghold”, but as a road towards the eternal life from beyond. This doesn’t mean despising the material universe, but it means understanding it rightly, as a transparent environment and as an occasion of the communication with the plan superior of the material</p>	Pleasure / Pain

	<p>universe, or by understanding the material universe as a market where the human being buys, with his passing deeds, the eternal life. Like the people from the market, they know that the market-day is going to soon come to an end, and they constantly think at the benefit they will have after, at home, due to the bought things, if they are substantial, likewise will be the people living within the material universe, if they see the present life as a passing occasion for gaining the eternal life and if they bear the toils during this trip, with manhood. Only this relativization of the material universe seen as road, as means, and as transparent environment, and not as ultimate reality, it can escape people from the so-frequent today despair, a despair leading the people to grave nervous disorders; only this can escape people from their discontented selves, which are upheld by so many false values.” (Stăniloae 1995: 96)</p>	
97	<p>“The people take care of buying, while the still are in the market, also the things which to make them happy after the market closes. Heidegger highlighted how much the people are drowned in the worry for the things from the material universe, and how much the people lose their authentic existence because of that worry. But Heidegger didn’t see as opposed to that worry except a fear of something mysterious. But that cannot liberate the man from his egotistic worries for himself, neither it can institute relations of brotherhood and of reciprocal and superior responsibility, causing of joy, amongst people. The human being can liberate himself, to a</p>	Worry

	<p>certain extent, from the burden of the opaque worries and he can get out from the feeling of “being thrown within the material universe”, only by having the desire to live, on himself, with the hope that he doesn’t exist “towards definitive death”, and by believing that he lives towards resurrection for eternity.” (Stăniloae 1995: 97)</p>	
97	<p>“The human being can get himself eased of worried, but not through a passing enthusiasm, but through eth steadfast impulse towards the brotherhood with the others, and through the hope that, by enduring the cross of the troubles and of the death, he will cross towards the resurrection in the eternal life, to the plenitude of his life in God Who has given the human being to himself, during his life in the material universe, in order to be responsible for himself and for others, on their road towards the eternal life. This is why the One Who has seeded within man the responsibility for others, for That One has done it, surely, for He values the human beings, and He has made of this responsibility a means for everybody to reach the imperishable and trouble-less life.” (Stăniloae 1995: 97)</p>	Responsibility
97	<p>“The fact that the man has given the body in his care, but not only in order to provide it with the things making possible the human being’s life in the material universe, but in order to grow his body as a bridge towards God and as a transparent and communicant means of the friendship and of the love for others, that fact means that the body has been given an eternal importance. That’s why the human being shouldn’t</p>	Body

	<p>fear death, even if he knows that his body is going to die. This is for the human being knows also that death is inevitable, but, in the same time, he knows that he exists for eternity, in his unique wholeness, and he will enjoy a body after resurrection.” (Stăniloae 1995: 97)</p>	
97	<p>“We have in the human being’s attitude regarding his body, the possibility of two alternatives: the human being can make of his body a means of helping others, of brotherly communicating with them, a transparent means of his clean love and of manifesting, through deeds, the God’s love, which the human being can be filled up with, at his turn, either a pretext for strife, for division, for egotism, as wall of darkness and repulsion, a means for temptations, a means of irradiating the enmity, a means of reciprocal hitting and oppressing amongst people. The last one is a false care for body, namely a worry upheld by the deceiving conviction that the body is the most precious reality, or that the body is the sole reality and there is no other reality beyond body. This happen when the human being forgets about the fact that he is given his body by a superior forum, as means of brotherly communication with others, a means of reciprocal help amongst people, a means for preparing the human being for an existence superior to this one in the present body, an existence in the light that irradiates from the Creator and Upholder of all things.” (Stăniloae 1995: 97)</p>	Body
97-98	<p>“When the human being takes care for making of his body a means of communication with others, that it can be seen</p>	Responsibility

right in his body. The human being's body itself, it becomes transparent to the man's consciousness of being responsible in front of God, in order to be totally exceed himself, as a subject tending towards a superior and imperishable life. In such a case the body becomes a helper to the human being as existence destined to eternity and to the communication with others. But the power of this self-exceeding of the human being as subject, whom could be directed towards, or who could make it easier, if not the Subject superior to the human being? And who could uphold this power, if not the subject who can freely exceed on himself, by being aware of the fact that he will remain and that he will be strengthened in the union with the supreme Subject, himself remaining a subject? This is an exceeding towards the supreme Subject, in the human being's communication with That One and out of That One's power. Only in front of that Subject and out of His power, the human being can be responsible as subject, namely he can exceed on himself, being strengthened as subject. The man receives his strength as responsible subject, from a Subject superior to him, but Who consider the human being and Who will consider him forever as subject, granting the human subject, just by this, the responsibility due to a subject. The human being wouldn't have lived his responsibility if he hadn't been a subject in front and from the power of a supreme Subject. The human being cannot have the responsibility or the unconditional character of his responsibility, from himself or in front of himself; but neither

	<p>the human being can receive it, from another human being, or from some human institution or formation, those ones as having nothing above themselves. The strength of fulfilling his responsibility, cannot be given to the human being, except by That One Who has the incontestable authority of making the human being responsible, unconditionally, and of keeping the human being, forever, in this relation with Himself.” (Stăniloae 1995: 97-98)</p>	
98	<p>“The human being’s strength is a real strength only when making the human being capable of going, in accomplishing his responsibility, up to self-sacrifice through his body, strengthened by the assurance that the One Who has made him accountable and in front of Whom he is hold accountable by, That One has an unlimited power of exigency, and He can provide the human being in exchange for his self-sacrifice with the body, as consummate accomplishment of the human being’s responsibility in front of Him, the eternal existence on a consummate plan. The human being is able to go, in fulfilling his responsibility, up to self-sacrificing his life within the material body, for he receives the necessary strength from the One Who has seeded within him, in the same time with the responsibility, also the power needed for fulfilling the responsibility, even at the cost of the live within body. In this is shown a great value granted to the body: that one of ensuring the human being’s eternity, if the man accepts to sacrifice his body. And the human being proves, by doing that, the greatest faith in God.” (Stăniloae 1995: 98)</p>	Body

98	<p>“The alternative to fulfilling the human being’s responsibility for himself and for others, it is that of taking the selfish and fearful worry for the passing life in the material universe, which the human being surely loses, but in this case the human being will receive nothing in exchange, if the care for his body darkens him insomuch that the loses from his sight the eternity that he has been created for. Such a human being believes that he saves himself by taking care of his body, and not through his unlimited faith in God.</p> <p>Neither in such a case the human being can lives without a responsibility; but he has chosen a false responsibility for his body, a comfortable, a pleasant, and a liar responsibility, that disrobes him of any strength and that separated him from other people, and makes him enemy with them. That false responsibility is followed by eternal death. That responsibility is no longer a responsibility in front of the supreme forum, the only one whom the human being is responsible to, and who can provide the human being, in exchange, with the eternal life. Being really responsible it means being responsible in front of the supreme forum that can make the human being strong, or real. It is an all the greater responsibility as the human being knows what price he is going to pay for it: his eternal life.” (Stăniloae 1995: 98)</p>	Worry
98-99	<p>“For God has created the people capable of answering for one another, He has also given them the word which they can manifest through, this responsibility of theirs, and which they can awaken their reciprocal responsibility through. This is</p>	Responsibility

	<p>one of the important purposes of the word. Having its origin in the Person-Word of God, the words used by people shows them the fact that they aren't purposeless product of the nature, and having to be again lost within nature, but they are brought to existence by a conscious superior forum that cherishes them, that makes dependent the eternally happy life on the fulfillment of their responsibility for one another, namely on their willing deeds of reciprocal help. In this is shown the great price of their existence's purpose. The human beings are created for the eternally happy life, but this depends not only of God but it also depends on the human beings and on the reciprocal help they give to one another. The human being's value is shows not only in the fact that they have been created for eternity, but also in the fact that their happy eternity depends on the reciprocal value they give to one another. Through the word which the human beings manifest their respect through, and which they manifest their responsibility through, for one another, it is shown that this reciprocal and own value that it has been given to them, in order they to know it and themselves to defend it too, each one for himself, but also for another." (Stăniloae 1995: 98-99)</p>	
99	<p>"The word can also be used in order to darken the major meaning of the person, by being the word used for dividing the fellow humans, in order to be impeded the exercising of the responsibility for one another, and thus the word can be used in order the human being to advance towards an eternal unhappiness. The word loses it purpose when uttered with</p>	Word

	<p>pride towards other people. Such people make of their word a “resounding cymbal”, a pompous sound without a content. In such form the word is no longer a <i>conventus</i> (Latin: assembly), a place for real communication, namely towards the real reciprocal strengthening in the true life.” (Stăniloae 1995: 99)</p>	
99-100	<p>“At the consummation of the penetration of the body by the soul, and through the soul towards Godhead, and to the full accomplishing of the body’s purpose as environment of spreading the God’s light within the material universe, of for the material universe’s transfiguration, the human body has reached in Christ. In Christ it has been shown the supreme honor which the human body has been elevated at, the human body being made by the Son of God as His organ destined to transfigure the cosmos, and as partaker to the quality as Subject or as Hypostasis of the Son of God. Christ has shown through this too, what a supreme role the human nature and its bearer are called at, in union with the Son of God, as made Hypostasis of the human nature.” (Stăniloae 1995: 99-100)</p>	Body
100	<p>“The body can become transparent to Godhead and the Godhead can be seen through the saints’ bodies; through body is being actualized and it can be seen the holiness of the human beings who get attached to Christ. The holiness and its gentleness could’ t have been manifested and known if there hadn’t been a body.” (Stăniloae 1995: 100)</p>	Body

5. The Need of the Human Being, as Person, for other Persons and, through Them, His Need for God as Person		
100	<p>“In my responsibility for other human being, it is involved they need for me, and it is implied my need for asking for the help from others. This is what highlights the value of each human being for another, and also the power each human being has from another. Without the answer from other of without being asked for help, by others, one cannot be truly a human being. But I live other not only like those whom I am responsible for, but I live them also as the ones who uphold me in my existence, not only by answering my requests, but even through the importance they grant me through their requests. And at their turn, they live me as equally necessary in both my roles. I am brought to existence through other human beings, other human being take care of me during my childhood, and other human being help me later. I find a purpose and a joy of my existence in helping others, and I myself get spiritually developed by doing that. I help them, and they help me; they help me even making me to help them, and I help them even being helped by them. And we reciprocally help one another not only through deeds, but through word too. They give me the spiritual content of my life, they encourage me in my hardships, they comfort me in my sadness, they show me together-suffering mercy on my pains, they give me joy, and they increase my joy by participating to it. But they too, they find a joy in doing so. The another is my strength, and he is my upholder. But this I am too, for others. There is a mysterious connection between</p>	Communion

	human being and human being. What could be explained like, this strength I feel as coming to me from him, be him however weak in his power, a strength that he feels is too, as coming from me, be I however weak in my power?” (Stăniloae 1995: 100)	
100-101	<p>“In <i>genesis</i>, God motivated, after bringing Adam to existence, the bringing to existence of another human being - namely Eva – by saying that “it is not good the man to be alone.” Through this word, it was indicated, firstly, the man’s need for a woman, and vice versa. This was shown by Christ on the occasion of His participation to the wedding in Cana Galilee. The connection between man and woman is important for from of their union come other people to existence. And the union which another man is brought to existence through, it isn’t only a bodily union, for the body isn’t separated from the soul. Therefore, there is a special connection between a man and a woman, in order to develop within them a unity of thought and of feeling, which is not only to give birth to another human being, but to also give the born child a unitary education. But, besides this, the parents help on one another, by bringing, each one of them what is characteristic to him. Each one exceeds on himself in what is bodily in the union with another, and they do this not only in what regards the child they have brought to existence, but also as fulfilling an accentuated responsibility of one for another. The permanent connection between a man and a woman it highlights a special responsibility they have for one another,</p>	Marriage

	<p>and also their united responsibility for their children and in front of God. By this, the family becomes a school, and it accustoms the human being to his responsibility for one another and in front of God. This is for, in their responsibility for their children, the parents feel the responsibility, the gratitude, and the urge for praying, in front of God. This is for He makes them as their children's parents, for in the birth of their children there is working the power of God too. The children belong to their parents, but they are given them by God, with a connection amongst them which they to exceed themselves through, as lonely beings, in order to be created within them a unity in thinking, in feeling, and in common request from God. The man wouldn't have been able to have another as a <i>you</i> permanently united with his <i>self</i>, if he hadn't had a <i>third one</i> in a common responsibility; in such a case, the human being would have been always changing a <i>you</i> for <i>another you</i>, and he would have always become a <i>you</i> to another, but he wouldn't have even been permanently united in this quality with the same one." (Stăniloae 1995: 100-101)</p>	
101	<p>"An often changing of the man or of the woman, it doesn't accomplish the exceeding of either of them, for it doesn't actualize their common responsibility for a third one. The unity created between man and woman, through a permanent connection, it gives each of them a greater understanding for the other one. Each one helps and encourages the another and each one also corrects the another in a lacking pride</p>	Marriage

	<p>manner. They are one and they still are two. This dual unity gives them the power to get along with one another, to help one another, and to correct one another without humiliating on one another. Each one help, encourages, and corrects the another as on himself, through the responsible example he gives to another, forcing himself, for this responsibility and on this purpose, to be increasingly good. Each of them lives the another's successes as his own, and he feels responsible for another as for himself, for he lives the another as given him by God. They have in common not only the material things, but also the gifts and the joys of the soul. I need somebody to unveil me, to understand me, to make me whole, and to strengthen me as fully as possible; it won't suffice to me, if I fully unveil only myself; or, I cannot fully unveil myself without being also discovered by another, with love, in the good things, but also in the things which I must become better in. It is about a discovering of one another, that is, in the same time, a reciprocal help for advancing in the good things. And only the permanent husbands, who rejoice together and who tolerate one another, only those can accomplish this function. It is another meaning which the man needs the woman and the woman needs the man in." (Stăniloae 1995: 101)</p>	
101-102	<p>"In the word of God: "It's not good to be the man alone", it is implied such a love between a man and a woman, who must become increasingly spiritual in the help they give to one another, in their common responsibility for children and in</p>	Marriage

	front of God. The two husbands wouldn't love on one another in a higher spiritual degree, if they moved towards one another exclusively and in a locked-up manner. It is possible to show the spirituality of their love by commonly manifesting that love for a third one, namely for a child. The joy of each one for their kid, it becomes thus even greater and, in the same time, it is being spiritualized. In this openness for their child, it is given also the need for openness towards the other people. This helps the husbands also to spiritualize their love." (Stăniloae 1995: 101-102)	
102	"I see in the other husband new dimensions, when I see him loved by our child too. I love my wife even more when I see her loving our children. On the other hand, the mother remains mother only to her children, but she is more fully illuminated to me in her kindness, when I see her directed towards others too, but in another manner than as a loving mother. Neither other have to claim her love to be as the love she has in her quality as mother for her children, or as wife for his husband. The love has multiple dimensions and in each one of these dimensions the love can progress infinitely." (Stăniloae 1995: 102)	Marriage
102	"Only the one whom I love, he receives to me new heights, when he loves another too, and when he is loved by others, but me too, I receive new spiritual dimension when I love others, according to the multiple situations and relations which the people reach in. By and large, the connection with any other person poses me new problems and asks me for	Love

	<p>new answers, and it actualized within me new possibilities and new feelings. And, in the love between me and another, not only I transcend on myself, towards him, but him too, towards me, even if I see only him and I don't see myself too. He moves, at his turn, in multiple self-transcending, though he transcends, on himself, towards me, in a unique mode. Myself too, I transcend on myself in many ways, towards others, even if I transcend, on myself, in a unique mode, towards him. And the whole this transcendence, it has within, a thirst for infinite. A father love in a unique and absolute mode, each one of his children, but he transcends himself in another mode towards each one. Also, I wholly have the one who loves me, while I still feel him, with joy, as spiritually richer, when he increasingly transcends himself towards others." (Stăniloae 1995: 102)</p>	
102	<p>"Who could have made me to totally have the one whom I love and who loves me, with the whole his transcendence towards others, if That One hadn't been God, Who I find united in a total and unique manner, with each human being?" (Stăniloae 1995: 102)</p>	Union with God
102	<p>"Where does come from, this strength given me by another, by the simple fact that he stands beside me, or he tells me an encouraging word that reduces the stress related to the hardships which I am going to endure? I see in the presence of another next to me, firstly, a judgment that relativizes the hardship which I give overwhelming proportions to, or the importance of the pleasure which seems to me that I will find</p>	Marriage

	<p>it in a deed alluring me too easily. It is some kind of bringing me back to reality, to the true reality, beyond the superficial reality. I see that I mustn't absolutize the importance of the present hardships or of the present pleasures. I have more in another's person, who stays beside me, than in any hardship or than in any egotistic pleasure. And he helps me to discover, on myself, in what I have deeper and more imperishable within me, and he gives me the possibility of overcoming the present hardships or the temptation of the present pleasures. By this, my sight is opened on another life plan, a live superior to the perishing life. The another brings me to a greater sapience, when I am about throwing myself, recklessly, in present and dangerous pleasures, forgetting about my fellow humans and thinking only at myself." (Stăniloae 1995: 102)</p>	
113	<p>"In God Himself there must be an interpersonal all-comprising dialogue; there must be a communication of all the meanings and of the entire life by a Person to another Person. And the meanings are consummately satisfying, when they are meanings expressing the love. This is for only in the love amongst persons, there are the fully satisfying meanings of the existence. And only for there is a dialogue amongst Persons in God, He talks to us too, by creating persons whom He talks directly to. During their live in the material universe, the people communicate to one another from the meanings they receive from God, in a less luminous mode. But in the future life their will receive the meanings from God and they</p>	Personalism

	<p>will communicate those meanings in the whole their richness and light. This will mean an especially intimate union with God-the Word and amongst people, without the people being confounded to God or amongst themselves. This is for only the person can communicate meanings. And the person communicates meaning only to other persons and the person expects only other persons to communicate themselves to him. This is for not the meaning matters in itself, but only the person matters. The person is the living and all-comprising meaning. Or, there isn't a true meaning, where there isn't a person. And each person care for other person. If the persons had been confounded to one another, a part of their existence's meaning it wouldn't have missed. And the full meaning is only in the self-communication of a person to another person. And only in the both person's communication, the meanings are illuminated as living meanings." (Stăniloae 1995: 113)</p>	
113	<p>"From the meanings the Father communicates to the Word, the Word communicated to the people too, or the Father Himself communicates those meanings, to the people through His Son and Word. This is for God makes the people too, as sons of His, showing them thus, His love. And the meaning communicated by the Father and by the Word, on the people's level of understanding, they consist of the cherishing God grants to people, by doing this, by making them sons and by asking them to answer Him. Properly-said, the Father and the Son communicates, on Themselves, to the people, as people's</p>	Adoption

meanings, and the people notice those meanings with their special understanding and sensitiveness, noticing within those meaning the love of the Father and of the Son for them. The people find out those meanings, for they are sons of the Same Father and brothers amongst themselves, and brothers, by grace, to the Son. And this gives the people the greatest strengthening to existent. That's why, the meanings God communicates us, they are, on one hand, on the extent of our understanding, and on the other hand, they have within them a depth exceeding any human understanding, asking us to eternally advancing in understanding those meanings and in feeling the love from the divine Persons and the strength towards existence that They communicate us through those meanings. In the future live we are going to receive those meanings in an untold abundance and in a higher intelligible degree, though will be even then, within those meanings, depths reserved to an ever-increasing understanding and feeling. The much higher level or degree which we are going to receive those meanings, it is going to mean a much more intimate penetration in the connection with the Person of the embodied Word, but without to be us confounded to Him, given the reserve of still not-understood meanings we are going to receive in this intimacy, and the fact that only His Person, as differing from us, He communicates us meanings, and He communicates us those meanings only for we are as distinct persons - given the fact that only a not-confounded person communicates with my not0confounded person. This

	is the supreme meaning for me.” (Stăniloae 1995: 113)	
113-114	<p>“The communicated words, or meanings, they bring the persons one into another, or they show the unity of being when communicated, either amongst the godlike Persons, or amongst the human persons. But in no case they are confounded to one another. And when the words or the meanings are communicated by the godlike Persons to the human persons, and vice versa, it is shown the fact that the people are created by God in His image, so that He is the people’s meaning, and that God can be in a communicative and upholding dialogue, with the people, and the people can be in dialogue with Him, and that God can descend to the people’s understanding level, in the meanings He communicated them, and He can descend to the joy for the meanings they communicate Him, in their words, and to the joy for the fact that they understand the meanings they receive from Him, or the meanings brought forth, as firstfruits, by them.” (Stăniloae 1995: 113-114)</p>	Personalism
114	<p>“The people aren’t only receivers of the words communicated to them by the Father through His Son, or receivers of the gift of His presence, but they also answer those words by self-giving themselves to Him, towards His joy. This is for, by creating us as images of His Son, the Father created us, by this, as living images of the Word, or as some speaking words. That’s why, through us, the Word Himself can speak to other people and He can give Himself as gift to others. And the Word speaks to us, the most clearly, after He has made</p>	Tropes: Metaphor

	Himself man. But, in the same time, He gives Himself as gift, on His level, and in human form, to the Father, on our behalf.” (Stăniloae 1995: 114)	
114-115	<p>“The words of God addressed to us, they are both appeals and helps to us, in order to deepen His image within us, in order to make us like Him, and these ones are appeals to our love, and to us in order to answer His love. Only thus we increase in the union with God. The One Who speaks and the one affirmatively answering Him, they accomplish by this, between them, a union. The One Who speaks, he helps by this, the union with Him or the one whom He speaks to. If in His words God communicates us, on Himself, in His creator and life-giving power, we will have to show and to bring forth fruits of this life received from Him, by answering Him with our love, namely through our corresponding words, for our words are a form of our self-giving. Only thus we impropriate to us the life that God gives us. And only thus we bring Him joy. His words which He gives, on Himself, to us, as Truth and Life, they make us answer Him, by thanking Him and by our self-giving to Him, through the praise we bring Him by confessing our joy for the life we’ve received, and by asking Him for even more life. If we had been only some objects, God wouldn’t have addressed us His words. Neither could have addressed us words, a “God” Who hadn’t been a Person, but Who would have been only an unconscious essence. God creates us as subjects, and we are not only capable of receiving His words, but we also want Him give us those</p>	Dialogue

words and we are capable of answering those words. God creates us in order Him to rejoice for we receive His words and for we answer His words. If we hadn't been created capable of answering His words, with the conscious joy that we produce Him a joy by doing that, we wouldn't have been made as His partners, we wouldn't have been made worthy of our answer to be listened to, by Him, or worthy of Him to receive our self-giving. God makes us partners of the dialogue with Him, as persons, for Himself is a Person. Both partners of this dialogue are persons, and they rejoice of one another. He descended Himself, by creating us as speaking beings, to the state of the One Who rejoices of listening to our answer, or Who rejoices of receiving our self-giving, as answer given to His words, through our words. And He hasn't founded this dialogue with us and He doesn't uphold it, for He would need the joy we bring Him by this dialogue, but He does all of these out of His love as Father and as older Brother Who rejoices of love of the child of or His younger brother, no matter how smalls and how helpless that younger brother would be. He wants us to grow up, through this, towards increasingly understanding His love, and towards the will of answering His love with our love. By this, He has given us the honor of holding us accountable in from of Him, for our growth, and for others' growth, towards the even higher levels of this state. God-the Word is perfectly able to take care of all His creatures. But, if he hadn't called us to this responsibility for ourselves and for other, He would have treated us as on some

objects. But, by giving us too, the responsibility for ourselves and for others, He has made us capable of answering the care He asks us for, for ourselves and for others. By this, He elevates us on the level of together-responsible, with Him, or as accomplishers of ourselves and of others, by His power. Without our answer to His appeal of taking care of ourselves, we cannot be saved, namely we cannot receive the eternal life; and without the answer He asks from us, for taking care for others, sometimes the other's salvation could be endangered, but ours it surely is. The others' salvation doesn't totally depend on us, because in such a case they wouldn't have had the quality as responsible subjects, but their salvations till depends on our collaboration with Him in our care for others, our salvation being shown in the fact that we are free and self-standing subjects, and that we must behave ourselves as such, and not as passive objects. This is for the human person's mystery doesn't consist only of the inexhaustible richness of meanings seeded in him, and received by the human person through the Word of supreme communion, by the fact that He is One of the Trinity's Persons, but it also consists of the thirst for communion and of the duty of the human person of receiving and of communicating those meanings. In this implies the need of each person for answering for himself, and also for others, freely, in front of a supreme Subject. The accountability for himself, of the human persons, it includes both his character as ultimate decisional forum in what concerns himself, and also the

	dependency of his salvation on the supreme Subject.” (Stăniloae 1995: 114-115)	
115	<p>“Without the supreme Subject and without the relation with Him, I would be inexplicable as subject, I would be inexplicable in my dignity as ultimate decision forum for myself. Only a supreme Subject could bring me to existence while upholding me as subject too, while upholding me as free subject too, even within Himself, as a full and fully dignified form of the existence. This is for the subject reigns upon the objects through conscience, and not inversely. But the subject is master upon himself too, in what regards his salvation or his eternal happiness. Only in front of a supreme Subject I can feel myself responsible, and I can freely accept and exercise this quality of mine. And I can be saved only in free communion with Him. And only by making me responsible, namely free factor of my own acts, He has given me the dignity of being a subject, and not an object, a subject that must contribute, at his turn, to his own salvation. The supreme Subject has made me to depend on myself, for my eternity. Only a supreme Subject, of a supreme value, could have brought me to existence as a subject of imperishable value and dignity, which make me the forum of my decisions regarding myself. Only Him could have made me a subject responsible for myself, in front of Him, and he has invested me, through this, with the greatest dignity and value, all the more as he has made to depend on this responsibility my eternal existence itself.” (Stăniloae 1995: 115)</p>	Responsibility

115-116	<p>“As subject, I cannot make myself as exclusively an object, not even to myself. When I look at me like at a subject, I elevate myself, in this quality of mine, above the form of object which I have been to give it to myself by the fact that I am a subject. Only the subject can place in state of objects, what he sees, what he does, and what he knows. Bu I cannot make on myself, by any means, as object. Neither can another subject make me only as object. And by my quality as subject, I totally escape from under his power. I constantly ascend above me, as subject; when I see myself as object, I ascend upon myself in my quality as ultimate decisional forum upon my eternal destiny, by feeling myself crossed through by the responsibility towards the supreme decisional Forum Who rather helps me by this than to annul me as subject. I feel that, and in the same time I know that I can refuse my responsibility in front of the supreme Forum, though I am aware of the fact that I can do that only by taking the risk of not accomplishing myself as a true human being. Properly-said, only by living God as Person, I can feel my responsibility towards Him, namely: I can feel myself too, as person. And in the refusal of fulfilling my responsibility, there isn’t an affirmation of my freedom as subject, but it is rather an acceptance of the reign of some inferior passion upon me, and that diminishes me as subject.” (Stăniloae 1995: 115-116)</p>	Freedom
116	<p>“The person’s mystery consists of the person’s dignity of being an ultimate decisional forum in everything the person does,</p>	Personalism

	though the person doesn't exist in this quality by himself and though he cannot manifest this dignity except for or contra a supreme decisional Forum and only by referring to the persons and to the cosmos the person has in his front, which he knows that he doesn't have them from himself, as himself too, he is not from himself." (Stăniloae 1995: 116)	
116	"The person's existence as subject, it supposed the existence of a creator Subject, of the person and of all the things which the person feel himself responsible for, having in this not only the need for taking heed to that Subject and to the things, but also a certain power upon things. Here is shown another paradoxical character of the human person, another unity of the contrasts characterizing the human person; on one hand, the human person is a subject who cannot be reduced to the state of an object either by himself or by other human subjects, and not even by God; on the other hand, the human person cannot dispose upon them and he cannot exist by himself, neither can he exist without them. The human person moves as self-subject, but he maintains, on himself, as such, by freely recognizing his dependence on a supreme Subject Whom the human person is responsible for himself, for other people, and for rightly using the powers which the human person has been given with." (Stăniloae 1995: 116)	Freedom
116	"I won't ever be able to get out of my quality as subject, be it even only because, in order to know on myself I have to always exceed myself, but I still find myself as knower subject, and because I stand in front of another who, no	Personalism

	<p>matter how much I would try, I cannot reduce him only to a state of object, but I still feel him as a subject, as a <i>self</i> who answers my love, or who refuses my love, and I know that he is responsible too, for myself. And this happen also when we feel a third person, when he answers our common love, with his love, or when he refuses to do that.” (Stăniloae 1995: 116)</p>	
116	<p>“We cannot cogitate that the supreme Subject makes, on Himself too, as object of His, as we do. This is for He is wholly directed towards another, in a love that, together with the love That One answers with, it makes That One too, only as Subject. That Another cannot be either Him an object, for He is live only as loving Subject in relation with Himself.” (Stăniloae 1995: 116)</p>	Love
116-117	<p>“God is Subject for He isn’t alone, and He is subject for He isn’t, in any way, separated from other Subjects. And only for God is pure and threefold Subject, He can be a creator Who isn’t submitted to an internal necessity, or to some condition differing from Him. And God is pure subject also for He can manifest Himself as Subject, by creating subjects out of nothing, out of His pure love, and for He maintains us in life as free subjects, through His clean and full of all power love, for he wants to be lived by other subjects as threefold and purely loving Subject, and us to answer His love with our love as subjects. That’s why He gives us the possibility us to be subjects and he wants us to be subjects. But for He wants us to love freely, he gives us also the possibility us to remain subjects even in our refusal to love, and even when we make</p>	Freedom

	of others only objects.” (Stăniloae 1995: 116-117)	
117	“At the basis of the entire reality there must be an existence that is only a Subject, and unsubmitted, as object, to some laws; a loving Subject Who is in a consummate communion.” (Stăniloae 1995: 117)	God
117	“We have to specify that the human being’s need for another man and for God it is so important by the fact that it is a need for people and for God as persons, namely as other subjects, and for the human being, only in relation with another man and with God as persons, he is defined as distinct, self-conscious, and free, namely as person. I cannot think at myself as distinct person except in relation with another as distinct person. Only by experiencing another’s freedom, I experience my freedom too, and vice versa. I cannot experience, on myself, as person, except in connection with another person. All my memories about myself are united with the memories about others as persons. Even the hermit who has succeeded in forgetting about all people, or who can think at them in a totally free manner, even by the fact that he perseveres in prayer towards God, he lives in relation with God as Person.” (Stăniloae 1995: 117)	Personalism
117	“ <i>I am I</i> , to my conscience, for I am in relations with other persons. Through <i>my</i> name that I am aware of, I distinguish myself from others, as being somebody, or I ascertain that the others distinguish me from themselves, as being someone, and not like something. The persons receive and give names,	Personalism

	for the live reciprocally and consciously as distinct persons, whom one appeals to, and who aren't manipulated." (Stăniloae 1995: 117)	
117	"On one hand, I know myself as unique and free, in the relations with other persons, and on the other hand, I do not know myself in this uniqueness and freedom except in relations with others." (Stăniloae 1995: 117)	Communion
117	"I distinguish, on myself, as unique person, in the relations with other persons, for I cannot freely communicate, on myself, except to other free and distinct persons, and only through the communication towards them or with them, I get freely out of my indefinite, by being defined as a different and free person, a unique person, in relation with them as unique and free persons. The fact that I cannot communicate, on myself, entirely, to others, it unveils my quality as free person, differing from them as unique and free persons. The fact that I cannot entirely communicate, on myself, to others, it unveils my quality as inexhaustible mystery – but either as mystery, I cannot know myself, except by the fact that I communicate, on myself, to others. Or, my mystery doesn't contradict the fact that I know, on myself, as person who communicates, on himself, to other persons, who are unveiled to me as mysteries." (Stăniloae 1995: 117)	Personalism
117-118	"If I didn't communicate, on myself, to other persons, I wouldn't know about me either, as distinct and free person, or as mystery. And I also wouldn't know that I exist. But I can	Personalism

say that I exist, before communication, as a distinct nature, who has become distinct person through communication. Immediately that I exist, I start communicating, namely I start existing as person. One could say that the child doesn't freely communicate immediately after his birth, so that he wouldn't be person since the beginning. But the child is a person to the ones from around him. And the others address themselves to him as to a person. The child is seen as a person who can receive communication. That's why the child is given a name, in order him to know, from the beginning, that he is the recipient, and others too, to know him as a recipient differing from all of them, and they to promote his freedom. And the fact that the child is made as person for persons, it is shown in his impulse to see persons even in the material inanimate thing. One cannot say, therefore, that, at the beginning, the child is nature and then he becomes person. The human being is person right from the beginning. The human nature isn't except within person. That's why, by being a person since the beginning, the child isn't born except by others persons whom he is in relation with, since the beginning. The child isn't produced by nature. At the beginning, when there wasn't any human person, the first human person was brought to existence by the Person of God Who immediately spoke to the human person and Whom the first human person answered to. The second human person was brought to existence also by the Person of God, but out of the first human person. The fact that at the beginning there had to be

	<p>a person, but that person couldn't come to existence except out of another person, and there was no other human person at the time, it shows that the first human person had to be brought to existence by the divine Person. And the divine Person Himself, by not being alone, He was, from eternity, in relation with another Person, or, better said, in relation with Two Other Persons. The human being's need for the divine Person, it is shown in the fact that the human being needs the Person-God, for the fullest communication." (Stăniloae 1995: 117-118)</p>	
118	<p>"The first created man couldn't be except a person, brought to existence by the godlike person, and being immediately talked to, by God, and as person being the potential partner of the communication with another person - a person brought to existence, out of the first person." (Stăniloae 1995: 118)</p>	Personalism
118	<p>"Nobody is a person except in relation with another person. The person is person in relation with another person, though the person has, in this relation, a unique value." (Stăniloae 1995: 118)</p>	Personalism
118	<p>"The purpose of the existing persons and their reciprocal defining as persons, are accentuated by the fact that the persons are called to contribute to bringing, in the material universe, other persons to life, through the love amongst them, a love elevated to the quality as common love for the persons whose existence they contribute to. But the persons can fall, also in this regard, from their responsibility, by</p>	Personalism

	avoiding not only the development of the persons who comes to existence out of their love, but also by avoiding to contribute to bringing to existence other persons. The love between man and woman falls, by these, down to the movement of an egotistic and purely physical voluptuousness.” (Stăniloae 1995: 118)	
118	“At the basis of the human being’s need for another human being, there stays, and its target is too, the love. The human being lives, as essential movement, the need to love and the need for being loved, no matter in how many forms that would be manifested. The need to love and for being loved is, on one hand, the need of a person for another person, for only a person can love, and one can expect love only from a person. And this need could never be quenched. This need is unlimited.” (Stăniloae 1995: 118)	Love
118	“In God, the need for love is satisfied, from eternity, in a perfect manner, and in a reciprocal perfect Self-giving. God doesn’t love the people because he would need to find outside Himself a completion to His love; God love the people in a free pouring of His love and of internal His Self-giving towards other persons created on this purpose, persons who aren’t partakers to God’s eternal existence. The people, by loving, they feel the need for growing up in an endless love for one another. That’s why, the people’s love in in a continuous increasement movement, endlessly. The people will have the full love only from God, when they will have grown up in love, as much as possible, in the conditions of their life in the	Love

	material universe. Then, the love shown by people and the love from God felt by people, that love will have reached the consummation, or the resting, a fact that won't mean its ceasing, but it will mean a continuous tasting of its fullness." (Stăniloae 1995: 118)	
6. The Human Being and the External Material Universe, and the Eternally Increasing Transparence of the Material Universe, to God		
119	"The human being is inseparable from the mineral, vegetal, and animal universe, because of his body. The human being provides for his body out to the material and biological universe, namely the human being transforms the material matter, in his body. But the human being wonders too, when seeing the material order, and the human being transcends the material universe towards the transcendent Creator, for the human being realizes his own insufficiencies, and the fact that he isn't from himself, and the human being deduces, out of the material universe's greatness, the same thing. The human being lives the material universe, in his soul, by touching the material matter and by feeling it. Thus, the material matter becomes content of the human being's life of the soul." (Stăniloae 1995: 119)	Body
119	"The human being's soul comprises the whole universe. Even if a person or another, they do not know except a part of the universe, in what they know, it is virtually given the entire universe. By gradually progressing in knowing and living the universe, the human being doesn't change his own status as	Body

subject who gathers the universe within his conscience. On the other hand, if there hadn't been the universe of the objects, the human being wouldn't have been able to live his quality as knower and worker in it. Unlike God Who has in His trinity the whole power of living, on Himself, as Subject, so that it wasn't necessary to Him to create the universe on this purpose, by the fact that the human being is both soul and body, he needs in his living as subject, to have some objects as his own, object indissolubly tied to himself. The material universe doesn't remain only as external to the man. The material universe is, in a certain sense and to some extent, as internal to the human being. A part of the universe's matter it becomes human being's body, and the matter's images enter the human being's soul with their meanings. More than that, the human being cannot be a subject without having the material matter participating, by what the matter gives to the eyes, to the voice, to the hearing, and by making the human being, by that, capable of functioning in his quality as subject. The entire universe is to the human being, or to the human being's soul, as a body, for the soul's powers are extended in universe, or for the universe constitutes an organ and an increasingly richer and increasingly wider content of the human being's soul. But, unlike the body in a strict sense, the universe is a body common to all people. But each human persons uses the universe according to his specificity as person. In this is shown the fact that the human being doesn't lose his

	uniqueness as person, namely he isn't confounded to others, but neither is him separated from others in using the material universe." (Stăniloae 1995: 119)	
119	"The human being must maintain a balance with the material universe, so that him to use for his body only a much as he really needs, and a balance in the communion with others in using the material universe. This communion doesn't imply any difficulty when it comes about using the material universe, in common, in order to enrich the people's spirit." (Stăniloae 1995: 119)	Body
119-120	"The Orthodox asceticism it is of a great use in maintaining the balance in using the material universe. The Orthodox asceticism affirms, paradoxically, on one hand, the need for material universe as means for satisfying the body's needs, and on the other hand, the need for rejecting the material universe, of for detaching oneself from it. Both those are necessary to the human being in order to maintain his body but also in order to develop his communion with others. The human being needs his eyes, which he also sees the world with, both as factor of maintaining his body and as constitute element of his soul, in order him to grow up spiritually, and the human being's soul mustn't occupy himself only with the universe's images, but also with the meanings which show the universe as a wonderful creation of God Who transcends the universe. The human being's spiritual growth it cannot be done through a total separation from the material universe, or through an extreme weakening of the body, but by using the	Body

universe and the body to the extent of the strict necessity, and in the same time with exceeding the material universe towards the One Who is above it. The body must be spiritualized through this reduction of its need for material universe, to only what is necessary to preserve the body, and in the same time **the body mustn't be despised**. This means a relativizing of the biological glitter to the material universe, namely a victory upon material matter in using it. The universe must be used, but with temperance; the universe must be regarded as a wonder, for its order and for the beauties from within universe, but it mustn't be considered as the ultimate reality: "All the things are allowed to me, but I won't let myself to become addicted to something" (I Cor. 7: 12). Or: "Either the ones who cry, let them be as if not crying, and the ones who rejoice, let them be as if not rejoicing; and the ones who buy, let them be as if not gaining; and the ones who use this world, let them be as if not fully using it. This is because the mode of this world passes" (I Cor. 7: 30-31). The human being must search a harmony while using the universe, and a good understanding with one another, without becoming passionate of possessing and exaggeratedly using the things; but neither the human beings must totally break with the material universe, because that makes impossible their life within body and the connection amongst human beings. By being aware of the connection with the world, the human beings mustn't give the universe an absolute importance, because that leads to fighting for owning

	<p>it. The foods the human being needs, they aren't too many, and they quickly expire, and the objects get outdated too. The human being goes beyond, in eternity, alone and carrying nothing material." (Stăniloae 1995: 119-120)</p>	
120	<p>"By and large, the people must meet one another, while using the universe, amicably. They must help on one another in using the universe, and not to become divided. The people must join the personal use of the universe with the reciprocal help. Instead of making of the use of the universe a motif for fighting, let them make of this an occasion for manifesting and for increasing their love. All the people must live, in this concern too, as subjects, and therefore they cannot live except in reciprocal respect, on collaboration, in loving cherishing, and in reciprocal giving of the universe's things. In order each human being to live on himself, and also in order to live on other as subject, it is necessary to live as a community of subjects, by admitting that each one needs other in using the universe's things. This is because the universe cannot be mastered except by many people together. God Himself said at plural: "Grow up and multiply and fill the earth up and master it." (Gen. 1: 28)." (Stăniloae 1995: 120)</p>	Universe
120	<p>"The universe is given to all people in common, in order to be filled up and mastered, in physical and spiritual sense, in common. All human beings feel that the universe doesn't come from themselves, and they feel that through universe they are compelled by their Creator to be together and to help on one another, because only thus they can master the</p>	Freedom

	<p>universe. Only thus, each human being can have more from the universe, and he can better understand the universe's meanings, which come from God. Only thus, the human beings increase in the love amongst themselves. The universe asks for each man to exceed himself, towards others and towards God. By this, God asks all the people to recognize their dependence on Him, and on one another. The universe lasts in itself, but what the human being needs from the universe, it is perishable. The human beings last for they aren't objects, as the things from universe are." (Stăniloae 1995: 120)</p>	
120	<p>"There is necessary a certain exceeding of the universe, but without attempting a total detaching from it as a whole. The universe, as objective reality, it is inferior to the human being, but in the same time it is necessary to the human being as such a reality. The universe participates too, to be noticed by the human being. As such, the universe urges the man to exceed the universe, but in the same time the universe ties the human being to itself. If the universe ties the human beings too tightly, it can also divide them, and that's why, on the other hand, we mustn't absolutize the universe in order the people to be able to truly be connected to one another, through universe." (Stăniloae 1995: 120)</p>	Universe
121	<p>'The fact itself that the human being feels the need for exceeding the universe, through his superior and of another order necessities, or the fact itself that the human being is proven by this as superior to the universe, it shows that even</p>	Death

	<p>the human being's death, as separation from universe, it cannot be a human being's end, but it is rather the fullest way of transcending the universe. The fact itself that the universe appears to the human being as perishable, and by this the human being can and he must adopt a superior attitude regarding the universe, it shows that the human being is imperishable; this fact itself makes the universe transparent to a superior plan of life. The universe is not transparent to the human being when he is totally sunken in what the universe can offer him, and when the human being reckons the universe as the ultimate reality, when the human being doesn't see, on himself, as having to cross through universe, beyond universe; and the universe is perishable to the human being because of not satisfying except the perishable needs of the human being." (Stăniloae 1995: 121)</p>	
121	<p>"The universe itself, with the insufficiencies of the satisfactions it can give us, and through the pains it causes to us, but also through the obvious perishable character of our life in universe, it urges us to transcend the universe, but we mustn't totally break with the universe as long as we live in it. That transcending is, on the other hand, a condition of the human being's spiritual strengthening. This means that the human being must ascend beyond universe, after he has used everything good the universe has given him, but he also has crossed through the temptations which the universe keeps him through, tied to it, and it brings him downwards. The human being must know the universe's importance as road</p>	World / Universe

	<p>which the human being ascends beyond universe. But the human being must have too, the strength to reckon the universe only as a road. It is dangerous reckoning the universe as everything that you can get. It is something else to renounce to the universe you knew than to renounce to a universe you didn't know." (Stăniloae 1995: 121)</p>	
121	<p>"Because the universe is, through its insufficiencies of satisfying the human being's superior needs, but also through the mystery of its existence and greatness, transparent to another plan of life, namely to God, or an environment requiring to be exceeded, or that invites to be transcended, the universe is, in a way, a means of spiritual enriching through a spiritual knowledge." (Stăniloae 1995: 121)</p>	Knowledge
121	<p>"The universe is a reality able to satisfy the bodily needs of the human beings and, as such, it urges us to research its resources which these needs can be satisfied, in order to continuously find in universe new resources able to satisfy constantly new needs. And right through that, the universe can become an increasingly wonderful transparent environment to the untold rich God Who has shown His power and His imagination in wonderfully matching the universe to the multiple human needs. Researching the universe, on the purpose of finding the new resources corresponding to new needs and in order to adapt those resources to those needs, it determines the birth and the development of the science and of the technique, but these ones too, they help to be seen even in more detailed the great</p>	Science / Technique

	<p>wisdom of God Who has placed in his creation so many energies and means corresponding to the human being's needs. This conformity of the universe to the human being's bodily needs, and, thus, the Creator's wisdom, they are shown in universe even before the nature's resources are concretely known. The human being sees even before knowing the concrete details, in universe, the God's wisdom in the fact that the suns provide the energy necessary to life, and that there are so many environments able to sustain life. The Palmist could say, based on this experience and on general observations upon the good order of the universe: "How much has grown Your things, Lord! You have made everything wisely!" (Ps. 103: 25¹)." (Stăniloae 1995: 121)</p>	
122	<p>"The wonderful correspondences of the powers from within universe to the increasingly higher needs of the people, they can motivate us to consider the universe as an ultimate, or opaque, reality. In no case one can overlook the universe's insufficiencies. The dissatisfactions, the illnesses, and the death, they are proofs that the universe isn't the ultimate reality, and also of the fact that the universe hasn't remained in tight communication with the Creator. There is also the variant of considering that the universe has in itself everything we want, but we still do not know all universe's resources. But, despite all progresses in discovering new resources, these ones do not remove the universe's</p>	Universe

¹ In KJB we have Ps. 104: 24 (E. l. t.'s n.): "O Lord, how manifold are thy works! in wisdom hast thou made them all:".

	<p>insufficiencies. That's why, it is more justified to reckon that the wonderful order of the things, matching the people's life in the present body, it urges the mind to transcend towards a wise and almighty Maker of the universe and Providence Provider: and the insufficiency of the universe in satisfying all the human being's aspirations, likewise, it urges to such transcending towards God as target, and towards the people who want to advance by preparing themselves for the communication with God Who will give them everything. The universe has the importance and also the insufficiency of a road which doesn't offer you, by itself the resting, but that keeps you in the toil of advancing towards resting, a toil that shows us that we must prepare ourselves too, for it. As such, the universe appears us like a road that we must walk on, and that we must cross over it at its end, which is the death, to the endless resting. And it is good the human being to see the world not only as useful to the body - because the body brings the human being to death - but to see it also as a road towards what is beyond universe." (Stăniloae 1995: 122)</p>	
122	<p>"The human being is aware of the fact that the science and the craftsmanship cannot produce him new sources of food, but they only discover the sources already given through creation and they can adapt those sources to be more easily accessible to the human beings. The contemporary science and technique have discovered new energy sources, and they unveiled new ways of quickly traveling the universe. The universe is unveiled, increasingly more, as consisting of</p>	Science / Technique

	useful energies. By discovering new hidden facilities of the nature, the human being will be increasingly easier present at great distances, being shown the fact that to his aspiration of exceeding the space and the time with his being, and with his senses, there correspond forces helping him to be present with his power, even by now, at great distance and to make his image last forever.” (Stăniloae 1995: 122)	
122	“The human being can reckon himself as master of the entire universe in a very real sense, for each human being can be everywhere in space, during his time, and having the entire universe as his body. In the possibility of actualizing through the cosmos’s energies, some powers which are greater than the strict needs for satisfying the need for food, it is shown that the universe is called towards increasing the human being’s spiritual powers, or mainly to this. This is for in this power given to the man to be, to some extent, present in the whole space, it is anticipated a fully spiritual presence of the man in the whole universe, in the life to come.” (Stăniloae 1995: 122)	Science / Technique
122-123	“The one who judges right, he sees that the victory upon space, through spirit, it is, though, of another nature than that eased by the physical energies of the universe. It is something else to see with your eyes, things from far away, or to hear somebody’s voice from far away, but without technical means and through the spirit’s strength. You can find out somebody’s pain by talking to him over the phone and you can comfort him. But it is something else when your body has	Science / Technique

	<p>become, through the strength of your spirit, irradiating at distance, or perceiving the things happening at distance. It is something else to become, in the whole universe, as an internal presence, as in a reality which the powers of the human spirit are extended within. It is something else to directly communicate your power to others - than through technical means. Jesus shook the earth when He was suffering on the cross, and He healed illnesses by His commandment only. The presence through spirit at distance, it is the sign of a transcending of the material universe done by the living human being, with the whole entirety of his powers, as it isn't the sending at distance of a word through technical means. In this power of the spirit, of working at distance, it is obviously shown the exceeding of the universe's borders through the whole living human being. But this can be done by the human being only when he is filled up with the godlike Ghost." (Stăniloae 1995: 122)</p>	
123	<p>"The material universe proves to be an environment of the transcending also by the fact that it is an environment for communications, either through the direct power of the spirit, or through simple of technical material means. Even through material or technical means, the people communicate their thoughts, their feelings, their wills, and their plans, though they still remain at distance, because of not being able to give to one another the whole their living power. But in both these forms, the material universe itself, it is an environment connecting the people spiritually. Like the people</p>	Universe / World

	communicate spiritually through their bodies, likewise, or due to that, they communicate spiritually through the material universe. The spirit present within body, he extends his power upon universe too. But it is different the power exercised by the human being, at distance, through the godlike Ghost.” (Stăniloae 1995: 123)	
123	“The communication doesn’t consist only of making ourselves know and present to others, but also in self-giving, more of less, to others. They human beings give themselves, as gifts, spiritually, through the universe’s material means; by giving some of their material things, as gifts, to one another, the human being give to one another, as gift, a spiritual feeling, as when they give a glass of water or a piece of bread. Most often, the human beings imprint their work in the things they give as gifts; the bread they give as gift it bears within a work of the givers; the grapes likewise. That’s why, the gift the people give to one another, as things processed by them, are things which communicate spiritually the thought imprinted within them, and the feeling of attention and of love. Thus, the universe connects the human being through good deeds too: deeds of love, deeds of mercy, and deeds of cherishing. This is a new mode which the people transcend themselves in, one towards another, through the material universe.” (Stăniloae 1995: 123)	Universe
123-124	“Each human being searches for his fellow human, through the material universe, for he feels himself as drive by an impulse from himself, an impulse which he hasn’t given it to	Word

himself, not to his fellow human. Thus, the human being transcends the material universe, for God, for God has given the universe in order the human being to cross through universe towards Him, namely in order the human being to do God's will. Sometimes it is communicated more, through some useful things, through some helping deeds, namely through deeds representing a sacrifice of the human beings, or, some other times, by using sign of symbols (for instance, a flower). These are, in themselves, thing of a minor importance, or words, as expressions of the things. Therefore, the French poet Pierre Emmanuel could say: "*Dire c'est aimer*". The words are too, limited in their meanings. They only can suggest the unlimited. The words, by and large, they are finite means which is expressed through, the indefinite, or even the infinite. That's why, also through the words limited in meaning, which the people communicate to one another, they experience a transcending towards infinite, or towards the infinite God, showing by that that they feel Him as actively present in their spirit, either when they utter the words or when they joyfully hear the words. Even in the increasingly greater multitude of words, socially determined, used by the today's human being, he feels himself, on one hand, as expressing a limited meaning of him, but, in the same time, the occasion of using these words makes him to live "his indefinite, even in the details of his daily life... this dialectic... constitute the dialogue between finite and infinite. I sometimes rejoice of the fact of being indefinable, that is the

	<p>best gift given me by the One Who is, namely the gift of being open to what is inexhaustible; but I also rejoice of the limit, of what is average, of the common place in its inexhaustible poverty” (Pierre Emmanuel. 1950. <i>Le Personnalisme</i>, P.U.F. Paris, 161). This is for I see, also in what is limited, beyond its limit, the infinity. Or in the word having a limited meaning, expressed in sound, and conveyed by the air waves, I introduce the indefinite from above that meaning. This can be done, by the human being, with any part of the universe, no matter how small, when he gives that as a gift. This is for in the limited thing and word, the human being places a feeling of unlimited love, of his.” (Stăniloae 1995: 123-124)</p>	
124	<p>“The human being is endlessly richer, deeper, and complex, than to be locked un in universe; the human being has an endlessly higher aspiration, and that’s why his aspiration cannot be satisfied by the universe. This is another meaning of the saying that the human being isn’t made for universe, but the universe is made for the human being. The human being doesn’t have the purpose of narrowing the universe’s limits, but he has in himself the capacity, through spiritual union with God, through cogitation and will, to widen the universe and to make it, not so much during history but at the end of history, as a fully transparent environment, to God Who is the Source of the eternal and unlimited life.” (Stăniloae 1995: 124)</p>	Human Being
124	<p>“When the human being understands the universe as only answering some strictly material needs, not only that the</p>	World / Universe

	<p>universe becomes opaque and it is covered by a mist impeding the spiritual sight, but the universe also become a means of division amongst people, each one trying to grab increasingly more of it, by treating the universe as a prey. This is because the body, seen as a purely material organization, cannot be communicated through anything else, but it can only be absorbed even more within the seen universe as non-transparent material matter. In such a case, the people no longer meet one another in the same understanding of what is shown through universe, as plan of individualizing existence, capable of providing a common enrichment, better said a communitarian enrichment, of the human beings from within universe.</p> <p>In this case the universe is no longer a road and a transparent environment, attracting all people in common, but it is an ultimate and opaque prey, which each individual or group fight for biting an as big as possible chunk from.” (Stăniloae 1995: 124)</p>	
124	<p>“The mankind’s falling, in the state of seeing the universe as a prey, it took place immediately after the beginning of universe’s existence, through the exclusive attachment to what “has a good taste and it is pleasant to the sight”, by reckoning that the universe consists only of this, likewise the whole knowledge about good and evil.” (Stăniloae 1995: 124)</p>	Universe / World
124-125	<p>“The human being mostly existed the connection with the source of his spiritual content, which held his body as incorruptible and immortal, and it determined the universe</p>	Universe / World

	<p>too, which no longer communicates its spiritual content to him, content which the universe is transparent to, to covered this content and to obey the process of corruption (Rom. 8: 20-22). The human being's deeds, directed towards others, are no longer good deeds, or brotherhood, but they are evil deeds, full of enmity, or they are only apparently good. The exclusive connection of the human being through his body, with the universe, it makes the spiritual desert from within the human being to be extended within universe too, or it makes the universe to no longer be seen as transparent to a spiritual content (Rom. 8: 20)." (Stăniloae 1995: 124-125)</p>	
125	<p>"The spiritual content from within man it hasn't been totally lost but, partially, it has been perverted, and partially it has remained as a powerless nostalgia. This makes the man not to feel himself as satisfied within universe, except partially, in his body that has become mortal, and to wait for his soul's true satisfying, after his death with the body, when he hasn't totally lost the feeling of this spiritual content, and for himself as whole human being, to wait for the full satisfying in a mode of the universe's existence, from after the end of the present mode of universe's existence." (Stăniloae 1995: 124-125)</p>	Universe / World
125	<p>"Only by transcending the present mode of universe's existence, by hope, it can give the human existence a meaning." (Stăniloae 1995: 125)</p>	Universe / World
125	<p>"The human being, as made for gathering the universe whin</p>	Universe / World

	<p>himself, he must gather it not as an opaque universe, that is locked up in itself and it locks the human being up too, but he must gather the universe as one that he exceeds, unveiling the Creator in the universe's transparency, and the universe's capacity of placing the human being in connection with God. The human being must be of universe and he must exceed the universe too. The universe must be to the human being only a road he needs, bringing the human being to even more light. The human being isn't "thrown within universe" as Heidegger said, but he is place into universe as on a road which he advances towards God through, God being the target of this road, the man following to reach at God with everything he has learnt as good content, within universe, but also through the habituation of not seeing the universe as the ultimate reality." (Stăniloae 1995: 125)</p>	
125	<p>"To the human being's transcending towards his fellow human and towards God, he is also served by the words the human beings tell to one another, about things, but in the mode which each one places inside the things what he has within, as superior to the things; impeding the transcending it has as cause the liar use of words, given that the lie comes out from the human being who is locked up within universe and within himself. The human being speaks for he is a person connected to another person." (Stăniloae 1995: 125)</p>	Universe / Word
125	<p>"The person couldn't have communicated himself to another person, if they hadn't had the universe as common, in a certain manner, and, in the same time, as seen by each</p>	Human Being

	<p>person from his own point of view; the human being wouldn't have communicated himself sincerely, if the human beings hadn't have the universe as a common place which each human being works differently in, not in opposition with other persons but in harmony with them, and not for his egotistic use but for the others' use too." (Stăniloae 1995: 125)</p>	
125-126	<p>"Saint Maximos the Confessor clarified the meaning of human being's life in universe. The human being is a pilgrim in universe, advancing in the increasingly clearer light irradiating from the Holy City, and not a convicted human being destined to get lost within universe. The human being lives in universe and in time, but he is also above universe and above time, being him elevated, in this sense, increasingly higher, and he elevating, at his turn, the universe, increasingly higher. At his death, the human being parts with the universe, but he takes with him everything he has gained as good spiritual content, or a transparent mode of universe's existence. By doing so, the human being has prepared himself to have the universe with him, again, at resurrection, but in a transfigured manner. The human being is a meteoric being. The human being takes the entire universe towards the border between corporality and God. If somebody keeps the bread surplus for himself, that bread will get spoiled. By giving that surplus to the one in need, he gains that human being for God, but himself too, he is spiritualized and he fills up the bread's matter with the spirit's light, or, in other words, he fille up the bread's</p>	Universe / World

corporality with God. That's why, the Orthodox believers, by bringing at the Church, everything they are going to give, as gifts, to the people, in order those things to be sanctified, they show the connection between sanctification and giving as gift. They believe, rightly so, that the coat they have given as a gift to a poor man, it waits for them at resurrection. It is affirmed here the perspective of the transfiguration of the entire universe, not to say about the imprinting of believers by the good deeds he has done, those deeds giving them a luminous countenance, or a countenance of glory. The Kingdom of God, or the Kingdom of the consummate communion, it will mean communicating together everything the human beings will have, as state which they are rePreparing themselves for even from here. If the human beings hadn't had the universe, on one hand, as responding to some identical needs, and on the other hand, as a gift which they can to give to one another, how would the universe has served to accomplishing this perspective? By this, the people form common notions too, in order to communicate their thoughts about their common universe, or in order to unveil the universe to one another, as a common content of their life. The One Who has given the human beings the universe as a common gift, He has also given them their common notions, or their capacity of composing those notions in order to speak about universe. The more the universe is increasingly common to them, by lovingly giving it to one another as a gift, the less they contradict on one another, and the less they cheat on one

	another by using words.” (Stăniloae 1995: 125-126)	
126	<p>“Properly-said, the words as expressed rationalities, they reflect the rationalities which the together people discover within things, out of the correspondence of their rationality with the things. Each human being, but also together with others, he has in his mind the whole universe in the meanings noticed in collaboration. Each human being it has the universe as explained in these meanings, together with others, in order they to be able to communicate the universe through common words. Each human being is a spiritual bearer of the cosmos and he communicates the cosmos out of his own perspective, in order the human beings to be enriched together; thus, the universe proves that it hides in itself as many modes of being understood as many human being exist, but all those diverse modes must be united in each one’s understanding, in order all the human beings to become richer spiritually, and united on an increasingly higher level, in discovering the increasingly deeper meanings of the universe and of their understanding.” (Stăniloae 1995: 126)</p>	Word
126	<p>“The things’ rationalities are discovered by the human being through their common rationality, a knower rationality. The things are created in order to perceived by the people’s rationality, that has the capacity of understanding the things’ rationalities. This shows that the things’ rationalities are made for the human being’s rationality, and for being possible to unite the people in their knowledge, the people being</p>	Rationality

	<p>spiritually enriched by that, and also by the what each human being brings to their understanding. The human being wouldn't have been able to discover and to express the things' rationalities in their great variety, if he hadn't used the things in an increasingly complex and creative mode, and if he had used the things without the collaboration with other human beings and without communicating to one another, on the other hand, by using constantly enriched words, the way they understood the things." (Stăniloae 1995: 126)</p>	
126-127	<p>"The more the human beings know the possible connections amongst the universe's components, the more complex become too, the connections amongst the words uttered by them. Thus, the human being's rationality actualizes, increasingly more, its untold potentialities in nuancing and in expressing. The human being gets spiritually developed, in connection with the universe and through body, but together with others. But in this, the human being lives, in the same time, his superiority upon the universe, and he becomes increasingly aware of this superiority, that is increasingly unveiled to him. The universe always remains an object to the human being, and the human being must realize it, namely the human being must be aware of the fact that he has been placed on a higher plan, or that he is destined to a higher plan, which he will also elevate the universe on, on the basis of the universe's virtuality and on the basis of his own virtuality. Sometimes, the human being can better understand the world through simple, unitary intuitions,</p>	Knowledge

	<p>than by ramifying in many ideas and in many words. This is for the human being won't ever be able to exhaust his mind's capacity of understanding, which the universe is entrusted, to be understood by." (Stăniloae 1995: 126)</p>	
128	<p>"The human being can use the rationalities from universe also in another mode. And in this case too, he may reckon that he uses them according to his rationality, as they have been given him by God. Or, in his striving to discover the real rationalities of the things, through his rationality, he can use those rationality on diverse levels, and their good use can find diverse modes. In this is shown the human being's capacity of own contribution. God, by creating the things with His rationalities and by creating the man with his rationality in order to know the things' rationalities and to discover Him through them, He endowed the man with the freedom of using the things in diverse modes. But in this can be manifested also a discrepancy between the rationalities of God referring to things and the shapes taken by these rationalities which are incorporate into things, in their use by the human being, or in the human being's rationality as thought by God, and the shape taken by its image, within the human being." (Stăniloae 1995: 128)</p>	Rationality
128	<p>"God has given the man this freedom or this decision position in using His rationalities. Saint Maximos the Confessor said that the "rationalities" are thought by God from ever, but the "modes" which the rationalities are used in, they depend on the human beings. But these modes, even when they differ</p>	Rationality

	<p>from the modes which are according to their rationalities, they still do not exit the frame of their rationalities. The human being remains a human being, even when he doesn't develop as the human being wanted by God, through the rationality given to him. In the las case, the human being no longer transcends, really and positively, towards being developed according to the positive virtuality of his rationality, and of the things' rationalities, as God wanted him from ever and ever, to be actualized. But the human being still remains in a dependence on the divine transcendence. This is a crooked actualization of the human being, which he doesn't develop the things' rationalities through, according to the virtuality included in the things." (Stăniloae 1995: 128)</p>	
128-129	<p>"Did God foresee also the crooked modes of the images of His rationalities? This is a question difficult to answer to. One can answer that God foresaw them, and so He accepted them, for He didn't want to create human beings without freedom, because they will actualize the images of His rationalities – thought from ever – in crooked modes. God didn't want to behave towards the human being as a rigid authority, by forcing the human being to actualize the images of His rationalities as thought by Him. God, by creating the human being as a person, He wanted to manifest Himself, in relation with the human being, as towards a person who is, in certain aspect, equal to Him through his capacity of disposing on his freedom; God wanted to be with the human being in a relation like with a free person, for He is a free person too. A human</p>	Freedom

	<p>being who worked as an automat, he wouldn't have been a human being. God wanted, in a way we cannot understand, that the human being to be capable of surprising Him. This is for the persons can surprise one another. That's why, some persons strive to be as careful as possible with others, in order not to surprise them unpleasantly. But God isn't threatened by the surprises He allows as possible from the human being. Through these surprises, the human being doesn't reach to make God uncomfortable, for God is the Creator and the Source of the life, for, by not remaining the human being in communion with God, or by rather crooking on himself through his will for crooking the things, the human being ends in the torments caused either by the poverty of his life or by the deformation of his life. This is for the cosmic nature annuls the evil effects of the human being's deeds, and the human nature torments the one who corrupts it, though the human being can give to himself a hideous form, non-annullable by God. And God has foreseen this, by and large, and He said in the Holy Scripture: "The ones who won't work the good things, they will be given the bad things." (Deut. 31: 29)." (Stăniloae 1995: 128-129)</p>	
129-130	<p>"In their state from before their falling, the human beings saw the universe as saint, for there were absent the egotistic and bodily passions within them. That's why, in order to sanctify the universe and the material things, we must tend to the detachment from the addiction to the things, by giving them, as gifts, to others. The things when given as gifts, they no</p>	Universe / World

longer are seen in a passionate mode. The most radical mode which the man sanctifies on himself in, it is the self-sacrifice. Thus, the universe is useful to our salvation, not so much by despising it, but rather by using the material things from universe as gifts towards others, or as means which we communicate through, our love for them. And we sanctify at maximum our life, not by renouncing to it because our disgust for it, but by using our life in order to increase the love amongst people.

By this, the universe gains again the transparency to God, which it had in the state before falling. If the universe has been given us by God as a gift for everybody, we mostly use the universe in this quality of it, by easily making the things as our gifts towards others, and by this we show that, actually, the things have been given by God to everybody. Then we see God beyond things, as their Giver to everybody. Then we transcend the things without reckoning their existence as inutile. God Who has given us the things as gifts for everybody, He teaches us by that, to use the things, at our turn, as gifts amongst us, and not to hide this role of the material things, as mediators of love amongst us, a role imprinted by God within them, as things meant to pass, out of love, from person to person. Like God has shown His love for us and His will that there to be love amongst us, by giving us the material things as gifts for everybody, likewise we must show our love for one another, by using the material things as gifts amongst us. The material things, far from being opaque

walls and causes of division and of hatred amongst us, as when they lose their character as bridge of God's love for us and of our love amongst us, in this case they accomplish their role which they have been given us with, by becoming means of brotherhood amongst us. By this, we make ourselves, in the same time, as masters upon the material things, namely we no longer are their servants. This is because the material things master upon us through our egotistic, but only apparent, domination upon things. By giving the material things as gifts, through them we unite ourselves with our fellow humans, by exceeding on ourselves; and we are united with God, through the material things, through the same exceeding. In this case, the material things become transparent to God, as their loving Giver, and we become too, as transparent to one another. When I look at a thing given me as a gift, by another person, I see that person through that thing. When I see the things as gifts given by God, I see God in those things. The need for giving the things as gifts, it is expressed by Christians by marking the sign of the cross upon the material things. This is for the cross, it means: renunciation, means restraint, means removal of passions, means liberation from passions, and means to be elevated to God. And in assuming the cross, we have the Son of God as role model of us. The cross means transcending upon the material things and upon ourselves, towards God, it means transcending from our own person towards another, as seen in the light of God. Only the cross, as restraint, and the

	<p>reciprocal sacrifice out of love, only they can unite us in God. Through cross, Christ has shown us the whole His love: by impropriating his cross, we also show our cross to Him and to our fellow humans. A universe without cross, it would have been a non-transparent universe, an ultimate reality which we attach ourselves to, with egotistical avidity, as not having anything above the material universe. Through cross we give ourselves and the universe to one another, and to God. That's why the cross makes us and it makes the universe too, as transparent amongst us and to God. The cross makes the universe as transparent and easily to exceed, between human being and human being, by becoming they too, as transparent to God. The cross sanctifies the universe, and it sanctifies us, for nothing passionate defiles any longer, our reports with the universe; nothing egotistical locks us up any longer, within world and within ourselves, unlike in case we see ourselves and the universe as material and ultimate realities.” (Stăniloae 1995: 129-130)</p>	
130	<p>“The universe becomes transparent to God also through the insufficiencies of its resources in order to unlimitedly satisfy, as it was thought, the ever-increasing needs of everybody. This shows the universe as created out of nothing and it shows the human being as representing a border too, to another human being, the people forbidding on one another in their attempt to extend, endlessly, their greediness. The spiritual communication and the greediness’ limitation, they go hand in hand. This imposes to the human being a new</p>	Universe / World

	<p>motif for ascesis. On the other hand, the impossibility of providing the energies necessary to his new needs, it increasingly imposes, more than ever in the past, a work in common, as another urge to communion, intertwined with restraint and toil. The desire for satisfying its increased material needs, during time, by using new necessary energies, it makes, on the other hand, unusable some of the existence means which were previously easily accessed by people. This is a new warning given to the people towards restraining the too big need which the people have become accustomed to satisfy. The will for widening the borders which limit the people by and large, it highlights other limitations of the creation's possibilities. By all of these, it is shown the fact that the creation it allows a continuous development of the people on the spiritual plan, through the communion amongst them, and through the increasing of their union with God, but this development must be reconciled with a restraint of the bodily needs, that promotes, at its turn, the spiritual development. These are new meanings of the cross placed within creation." (Stăniloae 1995: 130)</p>	
7. The human Being, as a Being that Transcends the Time towards Eternity, through Hope and Repentance		
130-131	<p>"The human being cannot live, even for a moment, as locked up in present. The human being is never satisfied with what the present gives him. The human being hopes for something more, in the future. The human being hopes that he can get rid of the present hardships, in the farer of in the less far future; he hopes that he will have more than the present</p>	Death

	<p>offers him; or he hopes that he will remain in the present happiness he has. The human being is always transcending on himself, towards future. He never reckons that he has reached the end of his road, or that he has everything and forever, in the present. Even about death, the human being doesn't believe that it will end his existence. The human being aspires towards absolute, an absolute which cannot be given him during his present life in the material body. This determines the human being to seen in death not a final, but rather a passing, namely to see in death something positive. The man believes he will reach the absolute by crossing through death, from this life that doesn't have the absolute. Thus, the human being no longer fearfully only waits for his death, but he also waits for it with hope. The hope seeded within the human being it doesn't allows him to admit that his being is destined through death, to a total ending. Heidegger, who analyzed several traits of the human being, he didn't see the existential trait of the hope. That's why he concluded that the human being is "an existence towards death". One can say that the human being is an existence towards death whether we only consider his life in the present material universe. But the hope cannot admit that the existence in the material universe is the only one the human being has." (Stăniloae 1995: 130-131)</p>	
131	<p>"The human being is more than one can see in him. The hope isn't limited to the visible things and to the things one can have during his present life. This shows that the transcending</p>	Human Being

	<p>lived by the man it isn't a simple transcending towards a future of his life in the same material universe, but it is a true transcending towards his existence after his death, in union with the Absolute. And the Absolute, Whom the human being hopes he will be fully satisfied by, He cannot be reached during the life in the present material universe. That's why, the human being is mastered by an aspiration towards a true transcending, that doesn't deserve this name when limited to the passing from a moment in time to another moment in time, in the present material universe. The human being is mastered by his aspiration towards infinite; the human being wants to transcend towards infinite." (Stăniloae 1995: 131)</p>	
131	<p>"Camus reckoned the hope as un unrealistic delusion. The universe is revealed to us as an irrational absurdity, because of the fact too, that it doesn't justify us any hope. We must accept the lack of hope as the most realistic attitude. But we mustn't expect the fulfilling of our world as coming from the external universe. There is another existence too, one superior to the present existence in the material universe. The hope belongs to the human being's nature, for one cannot achieve a human nature and he cannot live a human nature without such a hope. The lack of any hope would have paralyzed any human being's will for activity. The total lack of hope would have made the human being as spiritually dead all along. The future wouldn't have been reckoned as made by us too, and that's why the future it would have been o little interest to us. If we had cogitated the future in such a manner, we would</p>	Hope

	<p>have remained in an attitude of fatalist resignation. If he had hoped only in a future in the present material universe, we would have accepted that our future is the exclusive product of some forces and of some laws which do not depend on us. Vainly Camus reckoned that he renounced to see a certain law within universe, because he still sees a law which the human being has no power upon. Camus admitted a certain hope for fulfilling some material desires, related to the body. But he didn't admit a hope for a future life, one elevated on another plan than that of the purely material and passing satisfactions. In his vision the death had the last word - that's why, the universe would be absurd." (Stăniloae 1995: 131)</p>	
131	<p>"The absurd doesn't master upon universe, except to the ones who do not see in universe but only what regards the body. The Absolute is implied in reducing the universe to material matter and to its laws. This eliminates any meaning from existence. But what is based on, the denial of a such an essential trait of the human being's nature, namely the denial of the hope and of the faith in a meaning of the existence? That is based on the exclusive trust in what happens to the body. That is bases on denying the whole complexity of the spiritual life, which differs the human being from animal. That is based on exclusively trusting the senses, by forgetting that in senses there isn't present only a biological sensation but their work is full with a conscience and with a thinking." (Stăniloae 1995: 131)</p>	Hope
132	<p>"Being obvious, to the human being, the spirit's existence,</p>	Hope

	<p>and that nobody can make an exception from that, the human being is justified to recognize also the hope for a future life after the death of his body. The identity and the uniqueness of the human being, they aren't reduced to body, or, they have their source into body only in a very limited degree. It is more rational to the man to believe that the spirit which his identity is tied to, which he cares for, it doesn't disappear along with the body. If the human being is no longer an object of some blind laws, even in what concerns his body, as participant to his subjectivity, then the human being is superior to those laws. And then he is rightly hoping that his existence isn't totally submitted to such laws. And the human being rightly believes that there is a Subject having full power upon those laws." (Stăniloae 1995: 132)</p>	
132	<p>"The hope is the human beings' desire for seeing fulfilled certain joys of his, produced by other persons. And for these accomplishments cannot be fully achieved in the present material universe, the hope is directed towards a future life and, with that, also towards a supreme eternal Person Who provides that future life and the human being's accomplishment." (Stăniloae 1995: 132)</p>	Hope
132	<p>"Heidegger totally assimilated the hope to the worry. Without any doubt, they are related to one another, or they have something in common. But what would have been so dominating the worry for, upon us, if we hadn't had any certitude that our life extends also after our death? What had we taken care of our life for, if our life would have been so</p>	Hope

	<p>perishing? Actually, one cannot explain the worry without the hope. But the hope, staying at the basis of the worry, cannot be extended only to such a short time as it is given to our life in the present material universe. Only for the man is a hopeful existence, only that's why he tries to reach what he hopes by being worried about. But there is worry and worry, for there is hope and hope. Although, the worry and the hope are tied in their root. There is a worry for the aspects of the life in the present material universe, for there is too, a hope directed towards getting rid of the hardships from the present material universe, and directed also towards providing a better life in the present material universe." (Stăniloae 1995: 132)</p>	
132	<p>"The human being is neither restricted to the hope for getting rid of the hardships from the present material universe, nor to provide for himself a better life here, so that he isn't either restricted to the worry he places in the service of that. If that had been the case, the human being wouldn't have been so much mastered by worry. The human being cannot distinguish by himself, between worry and hope. The fact that the human being isn't ever satisfied with the aspects of his life in the present material universe, it makes him, especially at an old age, to be increasingly more directing his hope, or you could say his care, towards the life from beyond the present material universe, namely towards preparing himself for that life. Thus, most often, the two hopes and the two worries are intertwined." (Stăniloae 1995: 132)</p>	Hope

132-133	<p>“The human being is always open towards the future, by never being able to think that he has reached the end of his existence. The human being is ceaselessly moving towards future, towards a live of endless happiness. The human being never stops this movement in his spirit, not even on his death bed. His movement is towards a happy eternity. This is his target. Without this movement towards this target, the human being’s existence cannot be conceived. Without this movement, the human being would have been not only inert or spiritually dead, but also irrational. That’s why Saint Maximos the Confessor said that the will is the rational movement of the human being, or the movement of the rational human being, even if the human being gives a wrong direction to the rationality which his will is imprinted with. The animal doesn’t have worry or hope, for the animal isn’t open towards the future, towards an endless future, for the animal isn’t rational. In case the human being uses correctly the rationality manifested in his will, he hopes that the aspects of his present life, if right, they will help him towards the eternal life; the human being’s worry becomes, thus, the care for achieving the eternal life.” (Stăniloae 1995: 132-133)</p>	Human Being
133	<p>“Related to the worry it is also the fear for an unhappy future. So, through this too, the human being is open to the future. This too, it helps the human being to prepare for himself a happy future.” (Stăniloae 1995: 133)</p>	Worry
133	<p>“In the end, the human being pursuits the eternal happiness. But one cannot find the happiness in individually tasting</p>	Personalism

	<p>some material or spiritual goods (health, food abundance, wide horizon of knowledge etc.), but only when these goods are tasted in community with other persons. You cannot rejoice of anything when you are individualistically, totally and definitively separated from others. You do not enjoy the food abundance when you are alone. You don't need a future when you are in loneliness. When you are totally and definitively alone, you don't need anything. The present and the future joy it mainly consists of communion with others: "Behold now, what is good and beautiful, except to be the brothers together (Ps. 132²: 1). The person of another is the source of my life, he is my life itself, when he communicates himself to me with total love; my joy of being able to communicate myself to him, the joy that he accepts me to communicate myself to him, it is my life too. Maybe this is the most characteristic definition of the person: a source of life for another and joy of life received from another. This also indicates the person as a mystery impossible to be ever understood completely. But only God, as consummate communion of Person, only Him can totally give on Himself to me, as a gift, perfectly, in order I to give myself as a gift at my turn, and only Him can nourish the person of my fellow human with a love that to make him totally communicate on himself, to me. In this sense, God is the supreme Mystery, the</p>	
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² In KJB we have Psalm 133: 1 (E. l. t.'s n.).

	<p>Mystery irradiating endless life and inexhaustible light. Nowhere in the Holy Scripture it is said that the human being's happiness would consist of something else than seeing on God Who looks with love at the human being. Only the person can irradiate life and therefore only the person can give the happiness to another. Only the person can receive another person as inexhaustible life and non-confounded with himself. Not out of things or out of abstract spiritual values, live in isolation, one can live the plenary life or the human being's happiness, but out of another person. But only out of a supreme Person can irradiate the whole life or happiness to the human beings, who have been created able to be in communion with God-Person, and amongst themselves.” (Stăniloae 1995: 133)</p>	
133-134	<p>“The word “happiness” seems somewhat pretentious, but its often use shows that it must be justified, namely the fact that the happiness is experienced, even if in small pieces, in communion with another person. Each one realizes that his happiness doesn't depend only on him. That's why, there must be a real person capable of so much love, of so much self-giving, so that that person can give the full and eternal happiness to everybody. Without the God-Person the human being cannot find the full happiness which he is thirsty for. The human being's life without God, it is rather death than life. The communion only amongst people, it produces a very ambiguous happiness. That's why the Psalmist said: “Do not turn your face from me, because then I will be like the ones</p>	Happiness

	<p>who descend into grave” (Ps. 142³: 7). The God’s love manifested in the consummate Trinitarian communion of Persons, it is His happiness, and it also explains His love for me and my love for Him. But this love is also the source of my love for people. And even when I gain their love through my love I feel in their love and in my happiness, I feel the God’s love. Saint Apostle John said: “The one who doesn’t love he hadn’t known God” (I Jn. 4: 8). Such a human being can speculate about God, but he doesn’t feel God’s loving presence. He can even say that he loves God, but if he doesn’t love the people, he won’t really love God and he won’t feel the God’s love within himself (I Jn. 4: 20). That’s why, even in non-hesitating love for people, the human being lives his love for God and the God’s love for him too. Thus, even in the non-hesitating love for people, the human being lives the encounter with God. In love, you cannot separate God from people, neither vice versa. But it is necessary the man to be elevated to the awareness of this fact.” (Stăniloae 1995: 133-134)</p>	
134	<p>“Saint Apostle Peter saw, at the Transfiguration of Jesus, the happiness of Peter, James, and John to be steadfastly, not only together with Jesus, but also with Moses and Elijah, who were talking to Jesus Whose face shined like the sun: “Lord, it is good to us to be here; if You want, I will make here three</p>	Communion

³ In KJB we have Psalm 143: 7 (E. l. t.’s n.).

	huts: one to You, one to Moses, and one to Elijah” (Mt. 27: 4). Being in consummate communion with the people it is the greatest happiness. But this isn’t separated from the communion with God. On one hand, each one has his own hut, namely he remains non-confounded to others. Because, how could he otherwise feel the happiness that he is with another and with God?” (Stăniloae 1995: 134)	
134	“Through the loving and loved people, or through the holy people, one transcends easily to God, or: they are transparent to God in the most accentuated degree.” (Stăniloae 1995: 134)	Transparency to God
134	“Gaining the people’s hearts, it cannot be done without making them feeling us as transparent to the kindness of God, kindness manifested through and by us; the others too, they can become transparent to God and active environments of God’s love towards us. Just in the act which we show ourselves through, as responsible for them to God, we make us too, to ourselves and to them, and we make them too, to themselves and to us, as transparent to God.” (Stăniloae 1995: 134)	Transparency to God
134	“Our Savior indicated not only the salvation as final target of the human being – and the salvation as being one with the communication with God and with the people – but also some concrete modes which the human being can reach this happiness through. All of them are modes of loving openness of our heart towards our fellow human. Through these, the human being sees God and he opens himself to God. Even if	Salvation

	<p>some of these modes seem to indicate a direct report with God, though, neither in them, the human beings' encounter with God, in the love, it isn't separated from the encounter with the people, in the love. And even if some of these modes seem to indicate that the human being who loves the people, he finds his happiness in encountering the beloved person, not being mentioned about God, the loving encounter with the beloved person it isn't outside the encounter with God." (Stăniloae 1995: 134)</p>	
134	<p>"When Jesus says that happy will be the poor in spirit ones, that theirs is the Kingdom of Heavens, we understand that this Kingdom will be the encounter of the humble one not only with God, but also with the people whom he was humble with, opening the heart of those ones, and by that and by his union with those ones, feeling the encounter with God. And the comforting which the ones who cry will have it, through the ones whom they cried because of, as also the Kingdom of Heavens which the ones persecuted for righteousness will have it, they will have it for they were persecuted for the justice of the wronged ones, opening by that, those ones' hearts, and through those ones' heart God showing Himself to them. Out of solidarity with the wronged ones we will see the thirst for justice fully satisfied not by people, but by God shown through those people. The mercy which the ones who had mercy on people will rejoice of, it won't be, actually, the mercy from people, or only from people, but through people, fully, from God. And the gentle ones will inherit the true</p>	Kingdom of God

	earth, or the Kingdom of Heavens, which will nourish them with the spiritual goods, not only from people, but from God through them, for they were gentle with the people.” (Stăniloae 1995: 134)	
135	“The human being encounters the Bringer of Happiness God, in his heart, since here, for His soul has encounter God, since here, through the people whom he showed his love to. And the happiness he has within his soul, it is poured over his face, and he overcomes the hardships and the pains which he is submitted to.” (Stăniloae 1995: 135)	Sanctification
135	“Saint Gregory of Nazianzus called the Kingdom of Heavens as just the Holy Trinity, namely the supreme communion as persons. Not the divine being will be contemplated by the righteous in the future life, but they will be nourished out of the perfect love of the communion of the Persons of the Holy Trinity. Out of Their love the beam of the love will be overpoured upon people, and it will accomplish the communion amongst people, making them happy: “And then, those ones will be welcomed by the untold light and by the contemplation of the Holy and Imperial Trinity Who will illuminate them, more cleanly and more limpidly, and Who will united whole, with the whole mind. This sole one I call it as Kingdom of Heavens” (<i>Word about Hail</i> , G.P. 35, 945 C). And, Saint Maximos the Confessor specified that the loving light of the Holy Trinity, it will fill up with sweetness and it will gladden the ones who will encounter the Holy Trinity, and who will encounter one another. “This sweetness will sweeten	Kingdom of Heavens

me and it will gladden me, in order I to dare to unite mine things with the Trinity's things, understanding through me the whole rational creation of the angels and of the people... the whole God will cross through those ones, like the soul... This is for He will fill them up with His own glory and happiness, by giving them the eternally happy life" (*Ambigua*, Romanian translation, chapter 71, pp. 89-90). The Trinitarian communion makes its presence felt within angels and within people, and by this it unites all of them: this is the eternal happiness. The Romanian language has a special word for expressing the dependence of the happiness not on the possession of some material things, neither on some spiritual richness lived in isolation, but on the communion with the beloved persons, happiness nourished out of the communion of the Persons of the Holy Trinity. That is the word "longing". The Greek language has only the word "desire", referring both to the impersonal things and to persons, and the word "lust" that refers to material things. I do not know any other languages to have a word expressing, in a special manner, the waiting for the beloved person. Only the "longing" shows the human being as wanting for his happiness produced to him by the encounter with the beloved person, and not out of the individualistic possession of some material and spiritual goods. When we sometimes say "longing for our country", or for our birth village, those ones are understood as full of beloved persons, of as full of spiritual traces left by the beloved persons. If I do not have those traces together with

	the beloved person, they won't make me happy. Only in "longing" the human being shows his thirst for real transcendence, of his, towards another beloved person who is absent at the time." (Stăniloae 1995: 135)	
135-136	<p>"The person, no matter how desired, after encountered, he doesn't give the whole happiness to the ones who has been longing for him. Tending towards the unlimited happiness, the human being shows that he tends towards the absolute Person Who has within Himself, from ever, the consummate communion with other Two Person, and Who can make the human being as partaker to that communion. It remains within us, after encountering any desired person, always a longing for a full happiness, a happiness that cannot be brought except by the impassable encounter with the Person Who can shows us an eternally all-satisfying love, for He has this love within Himself, just through the communion, from ever, with other Two absolute Persons. That's why we speak in the Romanian language about an "unquenchable longing", an expression that shows the human being as tending, by his nature, towards the Person loving perfectly Who can truly satisfy the unsatisfied human being's thirst for happiness. Saint Maximos the Confessor said: "The One Who wisely has brought to existence the whole nature, and Who hiddenly seeded in each rational being, as first power, the power of knowing Him, He has given us too, the humble human being, as all-generous Master, by nature, the longing for Him, and He has intertwined this into our rationality's power, in order</p>	Communion

	us to easily know the modes for satisfying our longing, lest, by mistaking, not to reach what we strive to reach. So, by moving us accordingly to this longing, around the Truth Himself, and around the Wisdom and the Governing shown to everybody as well organized, we are helped by this to strive ourselves to reach at That One Whom we have received our longing for”.” (Stăniloae 1995: 135-136)	
136	“Saint Maximos said that That One Whom the people are striving to reach at, driven by the longing imprinted in their nature, it is One with the Truth. The ones who have prepared their souls on this purpose, “they will be moved, without toil, after this life, to the future Truth Who has been contoured to them well, still from the life from here, through increasingly godlike meanings”; “for, after they have taken here the symbols ⁴ of the Truth, it will be added them, then, the unveiled Truth”.” (Stăniloae 1995: 136)	Knowledge
136	“The Truth is the Person, of the supreme communion or supreme Persons. This is for the supreme communion is the plenary existence, the existence by oneself, and endless, the living and enduring and the love-giving existence. The truth isn’t a cogitated principle, or a law, of a general formula, which our rationality can possess. The Truth is the supreme,	Truth

⁴ Father Florin Gașpar (PhD student at “Ilarion Felea” Faculty of Theology from “Aurel Vlaicu University” from Arad, whom we have asked for help in translating this term (in the Romanian text *chipuri*, with the direct equivalent as *images*), suggested that the text actually speaks about the Uncreated Divine Energies, which the spiritually advanced believers can know even while living in the present material body, while they are in the image of God, and then, in the Kingdom of Heavens, the persons will be in the likeness of God.

	<p>independent from us, existence, that gives us life and that keeps us alive, that is One with the life by Oneself and in Oneself, and Who surely has the power of creating and of upholding all the things, by giving life to everybody by His will and not as forced by a law or by a power superior to Him, but only by His free will (Jn. 14: 6). He is the living water, which the human being if thirsty forever, or which the human being won't ever consider that he has had enough (Jn. 4: 15). Only for the man is, at his turn, a person in the image of the supreme Person Who communicated, on Himself, from ever, to other Person, only for that the human being is truth at his turn, and that's why he can give himself as true life and as living water, to others too. But the human being's quality as image of the Truth, and depending on the Truth, the human being sees it especially in the unquenchable longing, or in the unquenchable thirst for the supreme Person Who is from ever in communion with other Two supreme Persons, as also in the fact that, in his quality as image of That Person in communion with other Two supreme Persons, he doesn't have his life except in communion with other persons." (Stăniloae 1995: 136)</p>	
136	<p>"Being in threefold communion of Persons, God is the Truth and the living and all-comprising Mystery, or the whole life's Mystery, a Mystery Who cannot be known through speculations, but he can be known by the human being who sips his life from Him, and the human person is, at his turn, a living mystery, who cannot be known by other person</p>	Truth

	except by being received by those persons.” (Stăniloae 1995: 136)	
136	<p>“The preoccupation with his future, through hope, it fills up the present time of the human being, so that he almost doesn’t live it like a present time. This is the tension towards future. Each present moment, it is in itself, but it is also through wait, a passing towards future, namely the first moment of the future, and an entrance of another chamber. The present is already future; a future put at our disposal and which we partially dispose on, immediately. But the present moment is a past too, when we direct our attention towards this actual moment. Through it, the human being is being prepared and he is being opened to a better future, which he hopes to be given with, and which fill him up with hope. But the human being is being prepared and opened to that future only through better deeds than his past deeds, as also by forgiving the ones who has upset him, and by asking God for forgiveness, for his own mistakes. The human being keeps this present moment also open towards past, by bringing the past on the present moment and, out of it, by taking help for a better future, which he waits for, with hope. The past will only be past and the better future will be opened to our hope, if we clean our being of the part’s mistakes, by regretting those mistakes. The past doesn’t master upon our being, as it would be a fatality. The animal isn’t aware of past, or of future. The animal isn’t aware of time, neither it has power upon time. The human being prepared his own future during</p>	Time

	<p>the present time, by repairing the past's traces and by liberating himself from an evil past. The human being can change his past on the present moments, by regretting what was evil in his past, and he can prepare, by this, the future he wants for himself and which he hopes be better. The past time doesn't let unrepairable traces. The human being is master, partially, on the present moment, on all the three dimensions of the time. "He more rightly looks backwards towards the things to come", says a poetry (the Romanian poetry entitled <i>The Tree of Bread</i>, in the volume <i>The Place where You Wait</i>, Bucharest, Cartea Românească, 1983, p. 21). But, the human being has them the more gathered together on the present moment, as through them is present the eternity." (Stăniloae 1995: 136-137)</p>	
137	<p>"As the human being added deeds to his past, he is increasingly preoccupied with repairing what he didn't do as he should have, in his past. He regrets the unwilling lack of attention towards the people who were nigh to him, and he aims to repair that in the future. He relives, in another mode, those moments, and when repairing them he regrets what he did wrong on those moment. The regrets, as remorse and as modifications of the being, are more persistent to the one who wasn't paying attention in a conscious manner, than to the one who wasn't aware about that. By this, the human being becomes more attentive in his feeling. He becomes more sensitive towards his memories, and this sensitiveness makes him more attentive with the ones whom he disregarded, in</p>	Forgiveness

	order to gain their forgiveness and in order to gain the forgiveness from God.” (Stăniloae 1995: 137)	
137	<p>“If the future fills up our present moments with the waiting for a happiness in communion with our fellow humans, and in a full mode in communion with God, the past, with its mistakes, it is present as the one which can deprive us of this future happiness in the communion with God and with our fellow humans, but it can also help us through repentance and repair, in advancing towards the future happiness in communion. This burdening presence of the past is transparent to the ones whom we have wronged, even if they died. They appear to us as ones who haven’t totally disappeared from the connection with us, but they even continue to press upon us with a more persistent presence, as they could influence our life, eventually forever, either in bad, or in good if we repent for the evil we did to them. We care now about the fact that we weren’t grateful to the ones who helped us (parents, benefactors) and of not having fulfilled our duty of gratitude towards them. In our involuntary and voluntary memory about them, it glitters our future eternity, either evil, or good if we regret and repair our ingratitude.” (Stăniloae 1995: 137)</p>	Time
137-137	<p>“The whole our past and future time, it is lived on each present moment as existential unit occupied with the presence of other persons and open to eternity. This is transparent both to the Person-Absolute, with the perspective of the eternal communion with Him, or with the perspective of</p>	Time

	<p>Him turning away His face from us, and also on our fellow humans whom we wronged, there being the possibility that they to rebuke us forever, for the mistakes we did them, or they gladdening us with their forgiveness. On each present moment we can live by fearing a tormented eternity, but also by hoping for gaining the happy eternity if we repent for our mistakes and if we prepare thus for that eternal happiness. The past and the future are lived in present in an existential unit, not only amongst them, but also with the ones whom we knew and with God and, by that, with the eternity. The more the past is present, with the repentance for our mistakes done during our past, the more we are preoccupied with the eternal future. And the less is somebody preoccupied with his eschatological future, the less he thinks at his past and the less he repents. Such a human being locks himself up in the lived present, mostly consciously, and without having a horizon, like the animal is. Such a human being doesn't gather the whole time in present, and he isn't open to eternity." (Stăniloae 1995: 137-138)</p>	
138	<p>"Regretting our past won't enough if we do not make of this regret a force for repairing deeds in the future and for the future, or if it doesn't awaken within us - by remembering the ones whom we wronged, and by doing good deeds on their behalf – at least our reparatory sensitiveness towards them. By this, the repentance for our past helps us even more to change our whole past inscribed within our being, and to gain the future happy eternity; it becomes even more a preparing</p>	Time

force for our good future. We have to mention here also the fact that the past must urge us to forgive the mistakes done to us by others, for they can no longer be present in this life, so that we ought to unburden them for their eternal life. This is because by keeping them under the burden of our lack of forgiveness for them, it can keep us too, in the present life and in eternity, under this burden, due to our conscience's callousness for them. The presence of the past and of the future in our present conscience, it is a presence of other within us, and forever, either towards our good or towards our bad. That depends on us. That can escape both us and them, from the time's fatality and it can open to all of us the happy eternity. But it also can keep us as its slaves. That's why, we cannot forget the persons whom we had a connection with, but we can change their and our face. Their persons can become favorable to us, and we can become favorable to them, in order to help us in our movement towards a future without mistakes, and towards repairing our past by doing good in this present life, and to advance, by that, towards the happy eternity. This is the signification of the time concentrated in present, through person, for persons. The time isn't a singular and indifferent chronological line, but it is an occasion of spiritual growth, an occasion of continuously transcending towards the communion with others and with the Holy Trinity. Through repentance, we transform the pas from a determinant force towards identical evil, in a force towards the repairing good." (Stăniloae 1995:

	138)	
138	<p>“The past can be alive to us, in the present moment, as power which we start a better future through, or a future which it will be repaired in, what impedes our advancing towards the eternal happiness. Thus, not only the past determined the future, but also the future changes the past, to the ones who are convinced that they advance towards eternity, in which the ones from the past and the ones who will live in the future, they will encounter one another. The past becomes thus, alive and possible to be corrected, by us, on each moment, as means which we transcend through, towards the consummate communion amongst ourselves, in union with the Holy Trinity. In this mode we can repair our past. We no longer have in a bodily manner, the ones whom we wronged to, but we still have others whom we can do good deeds to. And by this we gladden God and the ones whom we wronged to in the past, for they see in our regret for the evil deeds we did them, the fact that we feel the need for doing good deeds to others, and thus we direct ourselves towards ourselves, because of them too. Thus, while the generations from the beginning of the history only determine the future, the generations living towards the end of the history they can repair the traces of the past too, and by that they can influence the future towards good. And thus, the generations from all times they can help on one another to advance towards eternity and towards the communion amongst them.” (Stăniloae 1995: 138)</p>	Communion

139	<p>“The past will live within us as a pressing presence on the present moments, only if we wait an eternal future by repairing our past. Otherwise, we no longer live with a vibrant interest either the present moment, or the past, or the future, but we lock up in the passing pleasure of the present, both the past and the future, and thus we are getting closer to animal condition. Only by feeling ourselves as advancing towards eternity, we live again, on the present moment, the past as foundation for a better future, by modifying the past’s consequences within us. Only thus the human being will live within himself the open time of the eternity. Only thus, the human being wants to take with himself, in eternity, his own being as cleaner in relation with his fellow human and with the cosmos. We won’t be able to advance towards the Kingdom of Heavens, that is a life in full communion, if we live as isolated persons, careless to others, but only if we prepare ourselves for that Kingdom of the Communion, through our effort towards an as accentuated as possible communion during time, or towards repairing everything that has weakened within us our capacity to communicate.” (Stăniloae 1995: 139)</p>	Communion
139	<p>“We can advance towards the future life in the happy communion not only by regretting, but also by preparing ourselves for a better future. Otherwise, it would mean not to capitalize the past, starting from present, towards a better future. This is for, that capitalization, it needs us to immediately start doing the good deeds. BY that, we live, in a</p>	Time

real, manner, on the present moment too, out of the power of the regretted past, and out of the power of hoping for the good future and for the happy eternity. Otherwise, we lock ourselves up, on the present moment, to the unrepaired past, for we don't repent and we don't do good deeds, and to the barren future, by getting accustomed to always postpone the changing of our past, and thus the betterment of our future. By that, we don't make of our time a unit and a force for advancing towards eternity, but we crumble out time in present moments, disconnected from one another, leading to nowhere, or which are connected only through the inferior impulses, which we do not master, and which keep us unwillingly in a lacking any horizon existence. By locking ourselves up in present, we do not repair our past and we do not prepare to ourselves the good future and the happy eternity, but we always remain to the movements towards the moment's pleasures, which dominate us, movements which we do not freely drive towards a good target. The present is fruitful in our regrets for our past, accompanied by immediate good deeds, which give power to the decision of continuing these deeds in the future too. Both the past and the future are efficient in present, through the regret of what was bad in the past, and through the assertiveness towards doing good deeds in the future, an assertiveness strengthened by the immediate good deed. This regret and this decision represent the efficient presence itself, of the past and of the future within the present moment, but also the power of the present

	<p>moment upon the past and the future. Thus, we have the entire time bringing forth fruits on the present moment. If this doesn't take place, the present moments won't help us to advance, by repairing our past, towards a better future. In such a case the time passes as a chaining of empty and barren moments, not mastered by us, and lacking: unity, tension, and a target." (Stăniloae 1995: 139)</p>	
139	<p>"Only through the immediate deed, the present is really and efficiently lived and, with this, we master upon our past and future. Otherwise, the thinking at our past and at our future, it will always remain a theory that doesn't change our time and our being. A Romanian saying asks us "to jump to the help" of the one in need. By that, our people realized the value of the immediate deed. Otherwise, one always postpones the doing of the good deeds, necessary for correcting his past and towards a better future. Through this postponing, the present moments always remain barren. So, it remains barren the entire time we have given with, and our being doesn't advance in time, powerfully, towards the good target of the happy eternity." (Stăniloae 1995: 139)</p>	Time
140	<p>"Maybe the hell is only the helplessness of doing for others, any longer, in present and in future, what we didn't do for them in the past, because us being accustomed to a sterile present and future. We will be in a torment for our past, which we can no longer repair it, or which we no longer want to repair it, because us have been accustomed to not repair it, and which, just because of that, it torments us. In the present</p>	Hell

	<p>material universe, we have others whom we can help to, by doing them the good that we didn't do, to the ones from the past. But in hell we won't have anyone. There is no longer a history which we could correct within, in the present time, what we did evil in the past, and there isn't too, a better future which we could advance in, towards a happy eternity. In hell, by not advancing towards some target, one no longer advances, through correction, towards eternity. There is an identical present with a tormenting, sterile, impossible to change eternity. The possibility of advancing in time it implies in itself the possibility of advancing towards a consummate target, that is one with the eternity. The movement in time, itself, it implies the fact that the time is made for advancing towards eternity." (Stăniloae 1995: 140)</p>	
140	<p>"The hell's torment consists of a helplessness of any transcendence from the situation we will be in, it consists of a painful eternity of the motionlessness, because we got accustomed to it while in the life in the material universe." (Stăniloae 1995: 140)</p>	Hell
140	<p>"In hell, there is no hope for the future, neither the belief that we can repair something from the past. We no longer can transcend towards others, we no longer can transcend towards their real mystery, namely neither towards our and of the God in Trinity mystery. We have forgotten about God and God no longer helps us. We no longer can love others, and other no longer can love us. We no longer find anything worthy to be loved at others. And that will last forever. We are</p>	Hell

	<p>forever alone. And we know that we are alone forever. We are in a superficialness, in an eternally unchanged bluntness, in an opaqueness or in a darkness, even relatedly to our own being. Our existence is reduced to the eternal monotony of the locking up in superficialness and loneliness. We cannot communicate, on ourselves, to anybody, and nobody can communicate, on himself, to us, because no one trust anybody. We have nothing better to communicate, except our rebuking and our mistrust. We no longer see except evilness from around us and, actually, there isn't anything else except evilness. And because in hell we will be with our body too, the torment of the loneliness, of the lack of comforting, of the painful mistrust, it will be intensified at maximum within our body too, through everybody's coldness, carelessness, and mistrust." (Stăniloae 1995: 140)</p>	
Chapter III. The Accomplishment of the Human Being into Jesus Christ		
1. The Aspiration of the Person to the Full Union with God and to Their Immortality with the Body, Accomplished into Christ, the God-Man		
141	<p>"The mankind is one in its being or in its species, but this being or this species doesn't exist except concretized in persons differing from one another. This fact was clarified by the Fathers of the Eastern Church. The need for explaining the God in Trinity helped them to discern between the common nature and the common persons, both referring to God and to people. They noticed three elements differing the person from the species: a) the nature's, or the being's</p>	Personalism

	<p>concrete state as self; b) certain distinct traits of each person, traits which aren't common to the entire nature, though the nature doesn't concretely exist without such traits which distinguish the persons from one another; c) the common nature and the distinct traits imprint the persons, as a third element, the need for one another. And the fact that all the persons need the universal nature too, and the fact that they live in dependence on an Absolute and they aspire to Him, it indicated a certain connection of the human nature with That Absolute Whom we must have a great responsibility towards, meaning that That Absolute has the character of a Person.” (Stăniloae 1995: 141)</p>	
141	<p>“According to Saint Gregory of Nazianzus, if we had affirmed only the divine Hypostases, we would have fallen in polytheism; and if we had affirmed only the being, we would have denied the living Person of God - the God of the love. In the divine nature there is one movement, one will, and one kindness. But this life and kindness they aren't in a preexistent divine nature of the Three Persons, but in just their relations with One Another, relations keeping Them both united and distinct.” (Stăniloae 1995: 141)</p>	Holy Trinity
142-143	<p>“In order to achieve a communion amongst people, it is necessary both their unity as nature and their distinction as persons. This is because, without their unity as nature, the persons wouldn't have anything in common, and without their distinction as persons, they wouldn't have anything to tell to one another. Saint Maximum the Confessor described</p>	Correcting the Holy Fathers

the community of nature mostly as an ontological fact. But we today see the communion more as a spiritual fact. And the communion as spiritual fact has at its basis not only the common nature but also the necessity of making whole the persons endowed with other and other particularities. A human nature not-concretized in diverse persons, it would be a lifeless and always the same mass, as Saint Gregory of Nazianzus said that the divine nature would have been in such a case too, if it hadn't been concretized in Persons. And the different persons not having a common nature, it would have been some entities totally separated from one another. Only actualized in diverse persons, the human nature is shown as animated by love and as alive, being possible to be enriched, either through the actualization of what it has within itself, or through its growth. That's why, one cannot cogitate the human nature without being concretized in persons, neither can be cogitated the persons without having a common nature. Or, the human nature appears to necessarily be concretized in the variety of persons. Only by abstraction, one can think at a nature not concretized in distinct persons. Concretely, there isn't except the nature concretized in persons, endowed with distinct personal traits, differing from person to person; although, the human nature cannot concretely exist and it cannot have life without persons. The interhuman relations cannot be concretized without there being different persons, differing by their persona traits. That's why saint Maximos the Confessor said

	that also through their rationality as persons, the human beings are both distinct and united to one another.” (Stăniloae 1995: 142-143)	
143	“Only by existing various in persons, the humanity can be explored and revealed, and even endlessly enriched, either by actualizing what it has within itself, or by really growing it up spiritually. And by this, even the persons are enriched. This is for the nature is common to the persons, but the persons whom the nature is concretized in, are various. Either the individualistic separation, or the mass uniformization, they don’t reveal the richness of the common nature and, therefore, they don’t enrich the persons. And the model of the true human life is given in the Holy Trinity.” (Stăniloae 1995: 143)	Personalism
143	“The more divers are the persons whom the human nature is concretized in, the greater is the spiritual enrichment but it is dues also to the fact that even the same persons are inexhaustible in a continuous relation, through the indefinite of the common nature lived by each person in his own manner and communicated by each person according to his different way of living it. Each person is indefinite in the content he can communicate to us, for he actualizes in another mode the integral human nature and its relations with the material universe, but not as an independent unit. Thus, the humanity is multiplied in persons in other and other modes, through the individual modes imprinted within the persons whom it is concretized in, and by the fact that	Personalism

	<p>these modes are necessary to one another, or the complete on one another, by accomplishing, on the other hand, a sole increasingly enriched humanity. That highlights the eternal value of each person, for no one ever-finishes to communicate, in his characteristic mode, the whole content of the human nature concretized in the respective person. No person can be replaced in the own mode he lives and communicates the humanity to the other persons, and no person ever-finishes to communicate the humanity in his own way.” (Stăniloae 1995: 143)</p>	
143-144	<p>“The indefinite of the human nature, as concretized in always differing persons, it is due to the fact that the human nature it destined, through its rationality and aspiration, towards increasingly more knowledge. The human being never reckons himself as reached to the end of the knowledge, through his rationality, as we’ve seen that Saint Athanasius the Great said. The human being seen in any little piece of his being, and in each thing, a concretized rationality, and he sees too, a rational connection amongst all things, a rational connection that he won’t ever be able to finish knowing it through his rationality. The human being is, in his being, an embodied logic, but he sees also an extended logic, one impossible to him to exhaust through his analyzes, a logic related to the whole universe. It is a logic that can be, in the same tie, shaped in diverse ways, by the human being’s freedom. The human being sees a logic also in his relations with the other persons, and he sees that logic while changing himself, and</p>	Knowledge

	<p>while enriching himself through the relations with those persons. The universe of the object and of his fellow humans, it can reveal to the human being other and other possibilities, other and other forms in harmony or in disharmony, having their cause in their freedom, in the relations of love or in the relations of egotism and enmity. Though, the human being normally lives a thirst for indoles love, one that opens to the logic of the relations amongst people, and between people and nature, endless perspectives. If this possibility of shaping the bodies, the economic life, and the social relations amongst people, by themselves, or by the interpersonal relations of the humanity, it was noticed by the medicine and by other sciences, they would pay more attention to heighten the ethical level of the spirit, and that would shun them from incomplete efficiency, an inefficiency coming from the fact that they reckon that the illnesses and the social conflicts are due to a nature which cannot be except as it is. They would see the material universe is mostly as the people make it be, and the fact that the people could elevate the relations amongst themselves and between them and the material universe, on levels of ever-increasing quality, and, so, their knowledge could be much more elevated and widened, and they would lose their rigidity.” (Stăniloae 1995: 143-144)</p>	
144	<p>“For this possibility of changing and of elevating the relations amongst people and the life in the material universe, it depends not only on the people’s freedom, but it also depends on the aspiration of their spirit towards increasingly more</p>	Personalism

	intimate union with the Absolute, Whom the human being knows himself as depending on, and towards Whom, when the human being is enlightened in conscience, he feels himself responsible to, and Whom the human being knows it comes from an increasingly higher and richer spiritual life. The man wants himself to be accomplished, but he experiences the fact that he cannot be accomplished only by what the people and the external material universe offer him. In the same time, the human being knows that, in his accomplishment, he must eternally advance, and that he can advance. This implies, again, the quality of each person as being destined to eternity.” (Stăniloae 1995: 144)	
144	“The human being can descend in the depths of his own person, and in the depths of others’ persons in his relation with them, for he is connected, in his aspiration, with the Person-Absolute. As the human being deepens into himself, he feels increasingly united with the Absolute, increasingly penetrated by Him, without being confounded to Him, and vice versa, as he feels himself more united with another in communication, he increasingly intensely lives his own self. This is for only in the joy of the communion, each person lives, intensely and in the impulse of communicative expansion, his won self; or, only together with another’s self, somebody lives his own self more fully and more richly.” (Stăniloae 1995: 144)	Communion
144	“The human spirit is so intimately connected with his body that in his own self, the human spirit lives also his own body.	Body

	So, the human being lives as penetrated by Absolute, as composed, spiritual-bodily person. But through his body and through his deeds conditioned by body, the spirit lives the union with the Absolute, extended also upon the exterior universe.” (Stăniloae 1995: 144)	
144	“In the endless advancement of this living of the union with the Person-Absolute, it is again implied the fact that the human being is made for eternity. The human is the being who becomes increasingly aware of the presence of God within universe, who ascertains and makes increasingly real and increasingly visible the presence of the infinity of His power and love within universe, starting from seeing and from intensifying them, within himself.” (Stăniloae 1995: 144)	Union with God
144	“The human being is called to the work of transfiguration through God, not only of his body, but also of the entire material universe, a work the human being accomplished increasingly more as he is in an ever-tighter collaboration with others, in communion. Through his spirit, the human being mediates also a more efficient presence of God within universe, based on the fact that this presence of God “objectively” (really) exists within the human being, and within universe, and it connects the human being with the universe, objectively, before the human being activity intensifies it and makes it obvious.” (Stăniloae 1995: 144)	Communion
145	“The human nature isn’t a reality locked up in itself. The human nature is connected to the divine being. And the fact	Human Being

	that the human nature exists in diverse persons it shows that also in this regard, it happens to the human nature what it is committed into God.” (Stăniloae 1995: 145)	
145	“We can say that the work which the persons transfigure through the human spirit - the spirit being present as personal soul in each human being - the whole universe, by filling the universe up, increasingly more, with God, it is a work upheld by the work of God, and, as the human being fulfills this work of his in communion with the others, likewise God fulfills it in His quality as Trinity of the Persons full of love for One Another and for the whole creation. Out of the union with the God of the loving Trinity, the people take the power for transfiguring the material nature, through communion with God, and, with this, the people take the power for overcoming death with the body.” (Stăniloae 1995: 145)	Immortality
145	“The human being cannot reach the immortality with his body, because through sin, the connection between the human being and God it has been weakened, and the power of the human being’s spirit for overwhelming the body’s impulses towards pleasure - and by this making the body immortal and making the universal matter immortal, through the collaboration of a consummate communion with his fellow humans.” (Stăniloae 1995: 145)	Death
145	“The Son of God has made, on Himself, man, by manifesting, on Himself, in the perfect love of the Persons of the Holy	Immortality

	Trinity towards God's creation. On this purpose, Christ takes the human soul united with the body, in order to fully united these two, with Himself, and, by that, to overcome the death through His resurrected body, and to endlessly transfigure the entire material matter and to resurrect all the people, He fulfilling, thus, their aspiration for the immortality with the body." (Stăniloae 1995: 145)	
145	"If in the human being, the soul can come together with the material matter constituted by soul in a body, in a person, all the easier will be gathered together the godlike nature with the human nature in a Person, more specifically in the Hypostasis of the godlike Word." (Stăniloae 1995: 145)	Personalism
145-146	"Given the fact that in Christ one nature belongs to God and the other is created by Him, namely one nature belongs to God Who shows in His creator power His absolute freedom towards creation, and that in the created nature it is shown the fact that this one is totally dependent on God in its coming to existence, this freedom of God Who has made Himself man and the dependence of Him of His human nature in what regard its coming to existence, it is shown also in the mode in which God-the Word has brought His human nature to existence, and which He has united his human nature with His godlike nature in. Being preexistent from ever, as Hypostasis of His godlike nature, He "has assumed" His human nature, by using to a certain extent, His creator power, which he has formed His human nature without man's seed, but out of Virgin Mary, in order to still maintain the	Mother of the Lord

	human nature assumed by Him in solidarity with everybody's human nature. He hasn't made Himself man through the power of a general law, of course a law established by Himself, in virtue of which any human being is born without being consulted, as an individual of the general species, through the bringing to existence of a new soul, united with a new body, in a unique person, a person differing from the godlike Person and from any other human persons." (Stăniloae 1995: 145-146)	
146	"The Son of God has made Himself man out of Virgin also in order to overcome, since the beginning, the excessive sensitiveness of the body, that was easily inclined towards pleasure, after the human species falling off the tight connection with God, a fact that diminished the human spirit's power for stopping the process of the body's corruption, a process leading to the body's death." (Stăniloae 1995: 146)	Mother of the Lord
146	"Only through His conception as man out of Virgin, the Son of God has given to His human spirit power to defeat death with the body, and through this, to all the people who will attach themselves to Him through faith. Between the conception out of Virgin and resurrection, there is therefore a tight connection. The son of God has formed His human nature out of Virgin not only for showing His freedom from the general law of the people's forming according to the species order, but also for setting a full mastery upon the animated body of the other people who have their souls weakened, for He has been	Mother of the Lord

	having His soul strengthened since the beginning.” (Stăniloae 1995: 146)	
146	“The Son of God ceaselessly preserves this freedom in the humanity He has assumed, as Hypostasis of it, so that He strengthens the humanity too, in freedom. He endures the irreproachable affects of the humanity (hunger, thirst, tiredness, pain), the sufferings, and even death, not forcedly, but willingly. That’s why He could defeat them. But He endured them in a real mode, in order Him to really defeat them, and, by that, to give us too, through communication with Him, as the One Who has become man amongst people, the power to endure them with a certain self-control.” (Stăniloae 1995: 146)	Freedom
146	“The mastery upon the human nature assumed in the act of bringing it to existence, through and in His Hypostasis, as also the mastery upon the human nature’s irreproachable affects, it didn’t mean enslaving the human nature, but it meant elevating the human nature to the condition as nature of free His hypostasis, by infusing the freedom to the human soul too. This is for He has taken our nature “without passiveness”, as Saint Maximos the Confessor said (G.P. 91, 532). By this, Christ has brought a fulfilling to our aspiration for controlling our affects and for a freedom from them and even from the nature’s laws, a state we will be found worthy of too, if we attach ourselves to Him and if we communicate with Him, and we can either shape, and sometimes even defeat these laws through wonders, a victory which we will	Wonders

	fully share at our resurrection.” (Stăniloae 1995: 146)	
146-147	<p>“In His non-passionate conceiving, Christ showed and He also exceeded, a more felt presence of God in the human being’s birth, as it would have been happened if the man hadn’t fallen. This is for God works even after falling, in the pair of people, to conceiving a new human being, but this work of His is covered by the violent sensation of the union between bodies, consequently to the exaggerated sensitizing of the bodies after the falling into sin. If the man and the woman hadn’t been spiritually blunted, through their falling, to the feeling of the work of God in their bodily union, this would have been equivalent to an overwhelming of the bodily pleasure that dominated them. They would have felt, through their spiritual love not deprived of freedom, more intensely, the work and the freedom of God, and this would have imprinted also to the conceived child a more accentuated virtual power of the freedom. Although, what would have been conceived out of parents, it would have been too, a simple human hypostasis, if taken in itself. But, in the case of Christ, the human nature assumed by His Hypostasis, it doesn’t consist of a hypostasis in itself. So, by being the effect of His exclusive work, as lived and as facilitated by the cleanness of the Virgin, His freedom is expressed in the will of His human nature. Maybe that’s why the Holy Fathers said that the Son of God worked to His own conceiving, through His understanding soul. And one cannot deny the power of the spirit for triggering processes within body.” (Stăniloae</p>	Mother of the Lord

	1995: 146-157)	
2. The Dialogue with God through the Revelation of the Old Testament and through Prayer, by and large, towards the non-Embodied God		
153	<p>“The human being has been placed in the dialogue with God, since his creation. But the tilting towards a life nourished mainly from his own knowledge than from the dialogue with God, it has weakened this dialogue. This is because the dialogue requires also listening, namely humbleness. When God spoke to the human being after this one’s falling off the direct relation with God, the human being hid in the nature’s bush. If the human being still hears the voice of God, he hears it as rebuking, and without seeing God.” (Stăniloae 1995: 146-147)</p>	Dialogue
157	<p>“The people show that they live the encounter with God-the Person in dialogue, on the basis of unveiling His as Person Who answer them by giving them what they ask for in their prayers. This is for through prayer, one doesn’t speak only about God, but he addresses himself directly to God. If God, by revealing Himself, He addresses Himself as First Person to the human being as second person, in prayer the roles are inversed, for the man speaks as the first person to God as second Person. Both these highlight the human being’s value, in his quality as partner elevated to the height of the dialogue with God; both of them show God as Person, paying attention to the human being’s person, both in what He asks the human being to do, by showing His joy for the human being’s</p>	Prayer

	obedience, and through taking heed at the human being's request." (Stăniloae 1995: 157)	
157-158	<p>"The prayer cannot be addressed except to a God-Person, and not to a nature obeying its own rules. They said that the prayer would humiliate the human being. Actually, God grants a great honor to the human being, by listening what the human being asks Him for, and giving by that, to the human being, the power to get out from the slavery of the nature's laws, like the human being cannot do in pantheism. In the pantheistic religions, there is no prayer, because the human being cannot defeat or exceed the nature's laws, because there is no God- Person-Absolute as Master upon the nature's laws and as giving the man too, the power for dominating those laws, if the man asks for it. Only a God Who has revealed Himself through speaking, He is Person, and only Him gives a base to the prayer, as direct addressing of the people towards Him. Only such a God can grant the people the honor of having, at their turn, the initiative for accomplishing this dialogue with Him, God showing Himself as always ready to listen to the human being. That's why, the prayer is the highest mode for the human being's transcending towards the God-Person Who is totally superior to the human being and to the nature. God Who has unveiled Himself, through Revelation, as Person, He descended amongst people out of His attention towards them, and he continues doing that also in listening to the human being's prayer. If through creation the human being is, in an untold</p>	Prayer

	<p>manner, lower than God, through prayer, God elevates the human being on the level as His equal dialogue partner. Only the Person can descend out of His own initiative and only the Person can make the person whom He descends to, to ascend at His height. That's why, only being helped by Revelation and by prayer, the human being really transcends on himself and the nature, for he is elevated thus at the height as God's partner. A prayer is being practiced also in Mosaic religion and in Islamism, for they too believe in God as Person. But the consummate height of the human being on the level of God, one cannot speak except in Christendom, where the Son of God makes Himself man, but he remains God too." (Stăniloae 1995: 157-158)</p>	
158	<p>"The communitarian human being, or his quality as member of the human community, it is founded on his dependence on the Trinity of Persons of the godlike Being Who is the source of the whole life and work in communion. The people wouldn't have felt themselves in union with one another, if their being hadn't depended on the supreme communion of God-Person. The human being wouldn't have felt his unconditional duty to answer the request of his fellow human, through deeds and words, neither would him felt the need for others to answer him, if he hadn't had in his being the seal of the relation amongst the Persons of the Holy Trinity. The human being wouldn't have felt the need for asking for the help and for the advice of his fellow humans, neither to offer his help and advice to others, if he hadn't felt himself in union with them,</p>	Communion

	in the likeness of the communion of the supreme Persons. The insufficiency of the existence in isolation, but also a certain insufficiency of the communion amongst the human person, it urged the human person to ask for the fulfillment of the communion he is in, from the consummate communion of the Holy Trinity.” (Stăniloae 1995: 158)	
158	“The human being is in a clearer relation with God, through God’s Revelation and through human being’s prayer, due to God’s character as Tri-Person. This is God encountered by the human being when praying, and this is the God Who accomplishes the man. But these things do not get the man off the relation with his fellow humans, but they strengthen the human being in that relation. Like the human being deciphers the word of God in the created nature, in collaboration with his fellow humans, likewise he hears the word of God which the human being asks for, even clearer, through other people, especially through prophets, and fully from the Son of God made man. And like he asks for help and for teaching from people, for he feels himself urged to that because of his insufficiency and by the connection that had placed others, in the creative communion, above him, likewise the human being asks for the help from God and for His teaching, through others, and urged by others, and in communion with others. In the teaching and in the help provided to the human being in his natural life, though seemingly there are in the foreplan the people, the human being often feels God too, as talking to him, and as working	Communion

	beyond the people, through the people; in the revealed teaching and in prayer, God appears to the man in forefront, not by getting the man off the relation with the people, but through a greater transparency, by asking the human being to strengthen the communion with his fellow humans into Him, as a necessary condition in order the human being to advance in seeing and in feeling God.” (Stăniloae 1995: 158)	
158-159	“The human itself was created capable of being and of becoming increasingly transparent to the Person-Absolute. The human being was created capable of obeying the God’s word, of understanding it and of answering it, and even needing to ask for God’s word and of fulfilling what the God in Trinity tells him, through another human being. The human being is an organ whom God communicated His word through, to others. This is for each human being is not only one in being, with another, but he also differs from another as person, whom he can communicate with and whom he can receive the word from, and whom, by this, it fulfills the function of being mediator of God Who is actually the One Who speaks through him. But the man is not satisfied with what the universe and his fellow humans give him. The human being needs the absolute communion as person. The human being cannot stop on any knowledge level or on any level of his communion with his fellow humans. This is for he constantly needs to ascend on a superior level. The human being feels the existence of the Absolute also in the form of his helplessness to stop himself on certain level in his	Communion

	<p>communication with others. This is for each human being arises him a thirst for a higher level, not being him able to stop except at the communication with the God in Trinity. The human being stays in this form in permanent potential connection with the Absolute. The Absolute shows Himself, to the human being, in this form, as One in Trinity, ceaselessly attracting the human being an on ever-higher levels. This is for the man feels the need for ever-higher ascending as communitarian person, not getting out from the quality of person desiring an ever-fuller communion. The human being cannot ascend towards an ever-higher fullness, towards the fullness received from Absolute, except as person in communion towards another person, in ever-deeper communion. The levels of the perfection, reached through calling and effort, they belong to the persons and are towards other persons, they being in communion, and they aren't of an essence towards essence. And the top of this cannot be except the Person Who is in the supreme community as persons. The life's perfection is one seen as the peak of a climbing, a peak that isn't the same with an essence. This is for the true life keeps the conscience, which is characteristic to a person, in communion with another distinct person living the community from ever." (Stăniloae 1995: 158-159)</p>	
159	<p>"Only an absolute peak, as Person, of the consummation in communion, He can help and He can give a meaning to the ascension, towards Him, of other persons, through the calling and through the guiding communicated by Him in the form of</p>	Communion

	the word, a word answered by the human being through prayer, and in deeds of continual improvement, helped by the power of the All-Good God, namely as God of the consummate communion.” (Stăniloae 1995: 159)	
159	<p>“In prayer, as in the word told by a human being to another human being, it is manifested the character as person of the human being. But while in the word told to another human being, either of teaching or of encouragement, it is manifested in addition to the human being’s relation with God, also his relations with his fellow human, in prayer it is directly manifested the relation of the human being, with the Person-Absolute. Only the created person can pray, and the request can be addressed only to the Person-Absolute, even if the man can ask for something, also other conscious created persons. One cannot pray the essence for something and one cannot address his prayer to the essence. Within essence everything moves according to some laws. The power of some parts of the essence can be surpassed by the power of other parts of the essence. But here are not about personal reports: of mercy, of love, of freedom, which can be stronger than the powers manifested in the essence’s laws. The prayer and the answer to the prayer belong to another way of existence; they belong to the superior mode of the relation amongst persons. In answering the prayer by the Person-Absolute, it is shown again the value the Person-Absolute has given to the created person, and also the freedom and the power the Person-Absolute has, through Himself, upon nature, better said the</p>	Prayer

	absolute communion between persons. Some philosophers, by despising the prayer because of being a manifestation of human humility, they follow some pantheistic conception, which the human being doesn't have in, actually, any freedom and any value, but in it, the human being is only a piece in a complicated mechanism." (Stăniloae 1995: 159)	
159-160	"The prayer's power is stronger than the natural laws, than the essence's laws. It is stronger for it is addressed to God-Person, above the laws of an essence reckoned by some people as the unique foundation of everything that exists. That's why, the prayer's power doesn't consist of the greater power of some essence's part upon other essence's parts, as in the case of the witchcraft. The prayer's power consists of being listened to and fulfilled by God-Person Who is superior to the universe's essence, as the Almighty Subject is superior to the object. The one who prays he trusts this power of God-Person. The prayer's power comes out of the human being's faith in God, and not out of some powers hidden in the general essence that is within the human being." (Stăniloae 1995: 159-160)	Prayer
160	"The prayer is addressed to God as to a supreme You, or as to a supreme Him, and the prayer is not a craftsmanship of the human being for triggering a certain power in his nature or in the universe's nature. In prayer, it isn't set in movement an impersonal force, towards the union with another impersonal force, or against another impersonal force. In prayer, the human being isn't alone, of better said, it is not manifested a	Prayer

	<p>movement that seems to belong to a sole person, and which only apparently and passingly to belong to the human being. In prayer there isn't the resignation in a fatality, that only passingly lets the impression of being possible to be changed." (Stăniloae 1995: 160)</p>	
160	<p>"The prayer is a human being's relation with the Person-Absolute, and loving, of the Trinity. The prayer testifies about the attention paid by the Absolute, as community of Persons, to the existence created as person. In prayer, the human person is encouraged by the loving Absolute-Persons of the Trinity, above all the laws, in order to draw the Trinity's attention upon him in order the Trinity to help him to defeat the natural laws. It is a special honor granted by Trinity to the created person, by not letting the human being to be the slave of the general nature, and by encouraging the human person to address his prayer to the Trinity, so that, by this, it is cultivated the human being's personal relation with the Holy Trinity. Through prayer, it is shown the fact that the human being is created to be somebody, in front of the Absolute Trinitarian Persons. God can work, through the praying human person, His own wonders, or deed which are above all the nature's laws." (Stăniloae 1995: 160)</p>	Prayer
160	<p>"God created the human being as a being whom He not only listens to, but whom the also can commit His wonderful deeds through, which are above the nature's powers. <i>God had given the human being a value and a spiritual-corporal structure which are so wonderful that they elevate the human being on</i></p>	Deification

	<i>His level, or nigh to Him, in committing His deeds which are above the nature's laws; God makes the human being as god to Him, or God according to the grace.” (Stăniloae 1995: 160)</i>	
160	“Like God has created the human being as capable of understanding through his mind the direct or the revealed God's word, likewise He has created the human being as capable of making himself through prayer, as together-subject of His above nature deeds; the mind and the organs of the human body are capable of receiving and of serving, as organs of fulfilling and communication, the powers from above the human being, namely from God. The human being's mind is elevated and it is widened in order to catch up the meanings communicated by God; the organs of the human being's body are imprinted by the spirituality of the godlike powers which are superior to the nature's laws. The human being becomes capable of comprising and together-working subject, of God's words, and of the godlike life.” (Stăniloae 1995: 160)	Prayer
160	“Through prayer, the human being penetrates inside God as subject, and God penetrates within the human being as Subject. The prayer is the means, by excellence, which the human being experiences God through. The prayer elevates the human being above his own self, but without him ceasing to be a human being. The whole human being becomes through prayer an organ of perceiving God and of using His powers, of God as listening to the human being and as being Merciful to the human being, and not of a “god” submitted to the human being by the human being's power.” (Stăniloae	Prayer

	1995: 160)	
160-161	<p>“In prayer, the human being addresses himself to God as The One Who is above any determination, and Who free master over all things, and Who isn’t mastered by anything; the human being lives God as the loving Person-Absolute, namely as God actually is, but One listening to the prayer with benevolence, out of mercy and cherishing. And the human being lives on himself, in prayer, as a totally humble existence, dependent on - and only on - God, but an existence also loved by God and freed of all things and master in collaboration wit God over all things. The human being often participates in prayer to the quality of the Absolute, by being freed from all the nature’s laws. The human being has liberated himself of all worry for he has left it to the responsibility of the One Who can liberate him from all worries. In prayer, the human being lives with God above all worries. The human being lives with God with the sentiment that he is above all things, that he is imparted with Person-Absolute’s level, but not out of his own power, but because of the benevolence of God and out of God’s love. The human being, in such a state, he is stronger than all things but, in the same time, he is in a total humbleness because the strength he feels within himself it is the strength of the strong hand of God. “So, humble yourselves, under the strong hand of God, for He will elevate you on the right time. Let Him the whole your worry, for He takes care of you” (I Pt. 5: 6-7). The one who prays, he feels God listening to him with His</p>	Prayer

	attention as Person, as limitless source of power. The one who prays lives the most intimate encounter, as person, and the reciprocal interiority with God, trusting God that He will escape him from all his worries.” (Stăniloae 1995: 160-161)	
161	“Remembering others in one’s prayer it is not excluded. But the one who prays doesn’t feel himself as burdened with worries, but he feels himself as reassured by God that he will take the worries from those ones, and the worries from the one who prays too, but without this making the ones who prays as careless.” (Stăniloae 1995: 161)	Prayer
161	“In prayer, you forget about the pressure of all worries caused to you by universe, and you no longer see except God overwhelming all those worries, and as defending you and all the ones whom you pray for, against all evilness, and as giving to all of you, all you have asked for. You are above all things with God, or you no longer see even on yourself, as reckoning that you are something or that you do something through yourself, but you only see God, as overflowing Himself upon you and upon others His all-merciful power. You are focused in a state of maximum perceiving and experiencing, on God and on the overflowing of His loving light and mercy, upon you and within you and upon the ones whom you pray for. In prayer, God is highlighted to the highest and more overwhelming extent, without annulling you, but He is embracing you with His love and mercy.” (Stăniloae 1995: 161)	Seeing God

162	<p>“The words’ transfiguration isn’t only a filling up of theirs, with a higher meaning, but it is also their filling up with a power that elevates us, and which we transcend through. God Himself elevates us, through this power, above ourselves, from the created universe that is submitted to the laws. The words, by and large, are transfigured when are addressed to a respected or to a loved person. All the more is that when the words are addressed to God. The words catch up, like a lightning rod, the God’s power from above. The loving relation amongst persons it transfigures the words, it fills the words up with a power and with a meaning that are above the natural ones. The persons give the words always new meanings and powers. When I meet you in a communication of a request and of a gift, I cannot draw a border between what I give and what you give, as power and as understanding, namely between what I given even by asking for and what you receive even by fulfilling my request. Likewise, it is not possible to draw a border between the work of the one who prays and the work of God in that one’s prayer. Even the warmth of the request that impresses God it still is from God. God have made me as partner to the common work with Himself. But what I give it actually comes from God. When I feel myself weak in front of Him, I am made by God as His partner. “When I am weak then I am strong” (II Cor. 12: 10). All the things are here under the power of God, a power that has become mine, for it is a power of our united love, or a power of His love that has given birth to my love.”</p>	Word
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	(Stăniloae 1995: 162)	
3. The Embodiment of the Son of God as Founding the Full and Loving and Communicative Dialogue as between Godlike Brother and Human Brother, and as between God and human Son, between God and Human Being		
162	<p>“The human being is thirsty for elevating himself on the level of the fullest encounter with the Person-Absolute, without being confounded to Him. But the human being cannot reach that, only by his own initiative and power, just because the true Absolute is Person, and, that’s why, it is necessary His will too, and, more precisely, it is needed His initiative in order the real dialogue to be accomplished between Him and the human being, as between persons. God entered such a dialogue with the human being, through patriarchs and through prophets or through the Revelation of the Old Testament. But that dialogue wasn’t the fullest dialogue which the human being was thirsty for, and, so, it wasn’t either the highest level of the God’s Revelation Who doesn’t openly unveil Himself except in a dialogue.” (Stăniloae 1995: 162)</p>	Dialogue
162-163	<p>“For the supreme level of the dialogue, that is the dialogue of the supreme love too, and also of the fullest unveiling for the human being’s possibilities of perceiving, it was necessary that God Himself to descend on the level as human partner of the human being, but still to remain God. But, in order this supreme dialogue to be accomplished, it wasn’t necessary the man to be made God by nature, because that would have annulled the human being, and it would have been contrary</p>	Dialogue

	<p>to God's love for the human being, and it would have been shown, the human being, as the bearer of a God's act of will. Only a God made Himself man, lowered on the level of the human being, but without ceasing to be God, he could elevate to the fullness of His dialogue with the human being and He could bring His unveiling to an end, without giving others, from on a superior level, the assignment to speak to the people about Him, and about His love, and just by this He showed His unequivocal love for the human being. This lowering on the level as partner of the human being, on the human being's level, in the dialogue with the human being, it was required both by God's love for the human being and by the human being's thirst for the total love of the Person-Absolute." (Stăniloae 1995: 162-163)</p>	
163	<p>"Accomplishing this truly intimate dialogue and this full unveiling in the mode accessible to the human being, it couldn't have been done except at the initiative of God. Only God could unveil Himself in the surest mode as what He is, as loving of people Person, insomuch that He descended on the people's level." (Stăniloae 1995: 163)</p>	Dialogue
163	<p>"Such a descent of God on the people's level, couldn't have been accomplished except by Him assuming the human. By this was shown also the great honor God granted to the human. It was an honor that couldn't have been shown only in the fact that God spoke to the man from distance, though remaining Himself exclusively God, but it couldn't have been shown in the fact that He make Himself man but without</p>	Embodiment

	<p>ceasing to be God too. If He hadn't remained God, he would have shown Himself as a God Who needed to make Himself man, so that He wouldn't have been, in essence, above the human being. If that had been the case, the human being wouldn't have received an honor from Somebody from above, neither would have been the human being really elevated to the dialogue with God through the powers communicated him by God. Thus, the godlike Hypostasis Himself made Himself as Hypostasis of the human too. His Self hasn't remained only a divine Self, but it has become a human <i>self</i> too, to any <i>you</i> from amongst people. He descended to be experienced by us as an unmediated <i>You</i>, as any human <i>you</i>, but still remaining to us as a divine <i>you</i>, and until making me through that, He Who is God, a <i>you</i> on His level. And nothing is closer to the human being, through knowledge and affection, as his fellow human in his position as <i>you</i> or as <i>me</i>, that makes him a <i>you</i>." (Stăniloae 1995: 163)</p>	
163-164	<p>"One could object that, in the Old Testament, God, by getting closer to the human being as God, He made His godhead felt in a more overwhelming mode. God made then felt His presence through thunders and lightnings, or as sitting on a high throne, around Him being the singing seraphs. But, by that, He still remained in a mist, or He showed Himself for an instant, on a throne, distantly, in a house rapidly filled up with smoke. In Christ, though, God comes with our live and with our countenance, close and gentle, and even as a servant of ours, washing the feet of His disciples, and going in His</p>	Embodiment

	<p>love to the Self-sacrifice. He is served by His Angels, but as the One Who suffers for us (Mt. 4: 11; 11: 22, 43); He shows Himself into light, but as having a human being face, and speaking after, about His sufferings for us. He shows us that the complex and conscious face of the human being, by being illuminated with understanding and love, lived humanly, it can be an adequate environment to the God's greatness. In the waves of the gentleness irradiating from the human face, it is unveiled to us the infinity of God's superiority, more than in the quake and in the fire which scare us, as said Prophet Elijah (III⁵ Kings 9: 11-12). For a short while, God was rather a foretelling of His future embodiment, and not a real assuming of our human, and forever. The human being still wasn't mature enough for understanding such a great honor given him by God, by Him taking the human life and countenance. One could have been tempted to idolatrize the human. It was necessary the man to realize that God can take human being countenance, and forever, but without Him to be confounded to the human; the human being must reach to realize the spiritual depth from beyond human being, as spirituality that can be expressed through the human face, not a pride face, but rather a spiritualized face." (Stăniloae 1995: 163-164)</p>	
164	"The God's embodiment shows the human being as the most	Embodiment

⁵ In KJB we have I and II Samuel, and I and II Kings; In the ROB we have I-IV Kings (E. I. t.'s n.).

	capable of becoming environment to the God's showing. The embodiment shows that there can be intuited, through the human being, the infinite depths of God. The human words appropriated by God, and understood by me, they open me infinite horizons, and they communicate me absolute claims. The human being is the most accessible to us, and still the most revealing for the absolute Mystery, from above us. But not any face and not any words are as such, but only those elevated on the highest spiritual level." (Stăniloae 1995: 164)	
164	"The Son of God by making Himself as a <i>You</i> , on my level and to me, and the <i>self</i> who makes me as a <i>you</i> on His level, he remains to me, unlike any other purely human <i>you</i> , a <i>You Who</i> , though not being only human, it still is to me in the immediate position as <i>You</i> . It depends only on me to live Him as such, always in direct relation, even if not being something visible to me. This is for, by being God too, He is as hypostasis of the human always in front of me and to any other human." (Stăniloae 1995: 164)	Embodiment
164	"The maximum love of God, for the human being, it is shown in the dialogue he enters and He remains forever, with any human being who wants that, through the Only Begotten Son Who has assumed the humanity. This is for the Son of God, by taking our humanity in his Hypostasis, he still is, a bearer of our humanity, the Son of the Father. And, by being Him in connection with us through the common human nature, He makes us together with Him as sons of the Father, and it	Adoption

	depends only on us to actualize this quality which we are given with, or the love of God as Father, for us, and our love for Him as our Father. Thus, Jesus reconciled God with the people on a supreme level, on the level between Father and His sons, or between Brother and His brothers.” (Stăniloae 1995: 164)	
164	<p>“God’s dialogue with us doesn’t remain only a dialogue on the purpose of teaching us and of communicating us His commandments, or His laws, which He asks us to fulfill them with our powers, while He provides us some help in difficult situations which we come across in our relations with the nature and with the people. But, this dialogue, it becomes a dialogue of continuous communication of transforming power, of our maximum and eternal spiritual elevation in the communion with God. This is for the Son, by having in the Holy Ghost in His humanity, by that He will pass the Ghost to us too, if we want to receive Him through faith. This is the grace give us through Christ. And by placing us in relation as sons, with the Father, through the Ghost and through the Son, it unveils us the Trinity as a communion of love, and as springing out love towards us. And by this He unveils us the supreme truth, that give the existence a meaning. Thus, “out of His fullness we have taken grace upon grace. This is for the law was give us through Moses, and the grace and the truth have been given us through Jesus Christ” (Jn. 1: 16-17). In Christ, the human has been elevated on the highest level of life, through the union with God, a level which the human</p>	Adoption

	being is thirsty for, in his continuous impulse towards transcending.” (Stăniloae 1995: 164)	
164-165	“Now the creator Word Himself Who has in Himself His creator power too, He has made Himself man and He has entered the dialogue of the direct and deifier communication, with the human beings, which is by that also a communication of continuous power. This is for He remains in this communication even when he is not seen, by being forever man of the same being with us, according to humanity, but He is ubiquitous God. By taking our humanity in His Hypostasis forever, He intimately connected Himself with the people, as any man with his fellow humans. By that, God unites the whole creation with Himself in His Hypostasis.” (Stăniloae 1995: 164-165)	Union with God
165	“The Word Who has made the humanity as His own and Who communicate, on Himself, through it, to any human being, He works in a special mode in the human being who restores himself as a word responsible to Him. By this, God burns the human being with the fire of His love, and He awakens the human being from his carelessness, though He does that in an unseen manner. That’s why, it is impossible to separate between the work of the transformative Word and the work of the human being awakened as responsible word.” (Stăniloae 1995: 165)	Freedom
165	“The people were fallen in a weakness preserved by their will too – because it is difficult to distinguish between the human	Restoration

	<p>nature's weakness and the will's agreement with the weakness – it was necessary His Ghost to work upon them, out of the hearth of the creator and restorer Word. This was necessary in order to get the people off the weakness of the fallen human nature, which brought also a weakness of the will, or an agreement of the will with the sin of separation from God, and to elevate the people in a full communion with the Son of God has become man, or Who has become fully restored image of God.” (Stăniloae 1995: 165)</p>	
165	<p>“In order to heal the human beings’ helplessness of receiving the Son of God, through the human nature that He has assumed, it was necessary that That One to take His humanity in a state lit itself by the Ghost of the clean love.” (Stăniloae 1995: 165)</p>	Embodiment
165	<p>“Given the fact that is difficult to a human being to restore the communication with the Person-Absolute, since the human being is unable even to restore a consummate communication with his fellow human, the Person-Absolute didn't limit Himself to the teaching given through creation, and through the prophet's words, or only to such an unveiling of His from distance, through other people, and he has entered a totally direct relation with the people, by the fact that He has made Himself consummate man, in order to enter by this the communication of maximum intensity and of total love with the people, or to attract them to such a direct communication with Himself, through his full power of human communication. That's why he has come in maximum</p>	Embodiment

	<p>closeness to the people, as One of them, as speaking Himself to them, and communicating them the power in the form the people communicate the power to one another, but still showing them that He hasn't ceased to be God, or that, in His quality as consummate man, quality adopted by Him, he communicates them, from Himself, a direct teaching, and an example of full life of the human being into God, and a love that only God can communicate through the human being, namely in the human and immediate form, accessible to the people." (Stăniloae 1995: 165)</p>	
165-166	<p>"Jesus, though He was man, he gave through the consummation of His words and deeds, all the necessary proofs that He was God too. The people could doubt about the affirmation of a prophet, that God really spoke to that prophet. This was because, through prophet, God spoke inside only one human being. That's why, the people could reckon that the prophet was sunk in the ultimate essence of the existence characteristic to any other human being, with the illusion that he found God as Person and he spoke to Him. But the Son of God Himself came and spoke in ways exceeding the human being's powers, visibly, to many who were together. Therefore, it was proven to many, through the consummation of a humanity never reached by somebody, but shown in Christ, of a humanity which, through the real and full communication it enters with the people, and also through the power that comes from beyond His humanity, but still through His humanity, that it is superior to the nature's</p>	Christ Jesus

	laws and that it was impossible not to be borne by God, according to the common witness of the many who were in His closeness.” (Stăniloae 1995: 165-166)	
166	“Jesus did that in order to convince the people that through His humanity speaks and works God Himself. He did that in order to help the people to encounter in His consummate humanity, assumed by Him, the presence of God, and to communicate them through His humanity, the godlike power toward elevating them, which ends in the people’s resurrection and eternal happiness. That’s why, the Son of God has taken our humanity, inherited by us from the first people, on one hand in order to enter, with it, the “natural” connection with our humanity as The One “of the same being with it”, and, on the other hand, in order to accomplish, on Himself, as man, and that within us too, the supreme transcendence towards Absolute, from the human side, and the maximum descent of His as God, to the people. The human body itself, by that, it has been made as transparent organ to the infinite mystery of God.” (Stăniloae 1995: 166)	Embodiment
166	“The son of God descended, but He didn’t lose His quality as Absolute and as not obeying the nature’s laws, especially the laws from after the falling, starting with that one according to which the human being is conceived through the union between man and woman, associated with a passionate voluptuousness. Only thus He healed the people helplessness of seeing God Himself, through their fellow human’s face, and the helplessness of that face of showing God, through itself.	Embodiment

	<p>In order to do that, He took his humanity out of a human person, who made efforts in order to be elevated above that law who was dominating our nature, through pleasure and violence, bringing from the human part the required contribution, in order the full connection between human being and God to be restored and consummate. Thus, He communicated to other people too, through the nature He assumed, the power of a rebirth in the full cleanness and transparency to God, through the Holy Ghost. On the mentioned purpose, the Son of God descended to us, taking our nature, but elevating it, from the beginning of its forming, from the full cleanness and in the impulse of consummate self-giving, by the fact that he has taken it from a clean Virgin, a consummate Virgin, given as gift to God, and He framed the nature He has taken in the godlike Hypostasis Himself.” (Stăniloae 1995: 166)</p>	
166	<p>“Christ hasn’t brought the huma nature out of the unity of the contrasts, but He has widened those ones, by comprising in them the divine too, and He united them at maximum. Our humanity, as become God’s humanity, it has remained humanity, on one hand, in order God to participate through it, to our limitations and to our ways of living, to speak and to suffer, and on the other hand, in order to elevate our humanity in these aspects, and in all the other aspects, to His godlike glories. His words, though human words, they were able to express, on our behalf, through the uncontestable truth, through the steadfastness of the conviction and</p>	Christ Jesus

	through the expressed infinity of the One Who was uttering those words, the experience of His godlike infinity, and His deeds, though committed through the human body, they exceeded, in cleanness, and ones of them in their power above nature's laws, the level of the human being's deeds." (Stăniloae 1995: 166)	
167	"The Son of God <i>makes on Himself</i> and He <i>gives birth to Himself</i> as man, with both sides, for He conceives Himself out of a Virgin, but He also has taken the true humanity out of a true human creature. Being made, He is without sin, as Adam was before falling; being born too, He has, though, the corruption from within Adam from after Adam's falling. He unites both of these for He is born out of Virgin. Thus, He saves the human being by His dying for the human being, but also by His resurrecting." (Stăniloae 1995: 167)	Embodiment
167-168	"The Son of God has assumed our humanity out of Virgin, and so also out of God's power, and therefore without sin; but by assuming His humanity out of a woman who belonged to the mankind from after falling, and who inherited the affects from after falling, and the death, so He received from Her these affects and the death. That's why He used the suffering and the death, in order to defeat them in His humanity that he received through His birth, due to His sinlessness that He received by being made. So, He conveyed to His brothers into humanity, a humanity He has received through His birth as man, His cleaning power that He has for He is made, when they are rebirth out of Ghost. So, He has made Himself as	Embodiment

man too, free of the enslaving powers of the sin, and by this, the human beings are liberated from the enslaving power of the suffering and of the death, which they receive through their birth. He has open to the mankind, the possibility of living the godhead, through His humanity that He has assumed through His birth out of Virgin. This is for His humanity is united with the godhead, since His conceiving, in the same Person, but also due to His sinlessness that He received by being made, namely through the cleanness that no longer can be separated from God, due to the fact that His humanity is united, since His conceiving out of Virgin, with the Godhead, in the same Hypostasis. But this fact or this union was possible due to the fact that Christ's humanity was conceived out of Virgin, or due to the fact that this conceiving was the consequence of the humanity's framing into the divine Hypostasis. By that He assumed the affects, but by not receiving the sin, He defeated the affects. He accepted to suffer the affects of pain and of death, in order to defeat them in His humanity, and He resisted the affects of pleasure, by being, due to His conceiving out of Virgin and due to His humanity's framing into the divine Hypostasis, and that made Him lacking the sin which to tempt Him towards pleasure. He endures the first ones and He resisted the last ones, not allowing them to drive Him to sin. He received the resting and the food, necessary to His body, but He remains as not conquered inwardly by some sinful pleasure for them. Thus, as man, He liberated Himself from affects. He lived with

	<p>victorious power, by having His humanity united with the Godhead, in His godlike Hypostasis, and born, without sin, out of Virgin. He defeated as man, any fear and any pleasure, which could determine Him to worry for Himself, by being and by remaining without the sin's egotism. He was giving Himself wholly, as gift, to the people, with the love He was spreading and which He was impropriating, into His humanity, out of His godhead, a love that wasn't weakened by any sinful egotism. His humanity was elevated to the state that our authentic nature aspires to. He couldn't have been conceived out of Virgin, if the hadn't been the Word's humanity, and He wouldn't have been sinless, if He hadn't been conceived out of Virgin. And, by being sinless, and by being assumed by the Word, His humanity was environment of the entire communicability of the Word." (Stăniloae 1995: 167-168)</p>	
168	<p>"Our humanity has reached its peak in Christ. This is for it has been participating to the loving communicability and to the absolute character of His godlike Hypostasis, and, by that, it has been participating to His absolute freedom from anything that could egotistically enslave it. By that, we also can find the help in order to climb the peak that the humanity is on. He makes us too, for we are, according to humanity, of-the-same-being with Him, as persons capable of a consummate communion, and free of any egotism." (Stăniloae 1995: 168)</p>	Embodiment
168	<p>"Christ places Himself, as man, wholly in the people's service,</p>	Embodiment

	<p>due to the fact that He is in total Self-control; by the fact that He is the Son of God Himself Who humbled on Himself, He has placed on Himself, in the people-s service, through His embodiment; and His humanity born out of Virgin it hasn't been born with the pleasure's sinful egotism of the ones who are born in natural way." (Stăniloae 1995: 168)</p>	
168	<p>"Christ's humanity has been elevated on the level of supreme transcending for Himself into God, above the worry for the Self and in full obedience to God, being assumed as humanity of the godlike Hypostasis, but without being confounded to Him. He is that humanity's Subject, and that humanity participates to His quality as Subject, without being lost as humanity. That's why the Holy Fathers spoke about Christ's composed Hypostasis. Christ lives with His humanity the depth of the human mystery into the depth of the supreme mystery of His Godhead. That's why, the godlike Mystery unveils, through the assumed humanity, His depth as springing out light, and He consummates His humanity too, as fully mediator and revelator mystery of the divine Mystery." (Stăniloae 1995: 168)</p>	Embodiment
168	<p>"Christ placed Himself as Whole Man in the service of the people's salvation in order the people to be saved from the sin's slavery, namely He elevated His humanity on this supreme level, for us, and not using it as an object, but by giving our humanity too, the honor of wanting that. This is for He took it without impediment and without the shadow of the sin and ready to collaborate through its will on that purpose,</p>	Embodiment

	<p>for since the first moment He conceived on Himself out of a Virgin Who decided to remain forever a Virgin and Who kept Herself like that, and even more than that, She opposed willingly to any personal sin, or any inherited habituation, which drive the human being to any kind of sin and to interrupt the connection with God. The Person-Absolute, or the Son of God Who dwelled within Virgin, He encountered this consummation of the Virgin, and He strengthened Her preparedness and He gave Her the power to give Him the humanity. By this, He took from within Her not only His clean humanity, but he also accomplished with the first human being who differed from Him, the full dialogue of love, a fact that equaled the cleaning of the ancestral sin from the Virgin.” (Stăniloae 1995: 168)</p>	
168	<p>“Into Virgin, our humanity has accomplished the highest transcending above the law entered within our nature through sin, a transcendence towards the Person-Absolute, with His together-working. And through His descent into Her, He effectuated the fullest descent to human being, by taking itself His humanity from within Her, with Her collaboration. Thus, the humanity He has assumed out of Her, with Her consent, it is the fruit of this full descent of the Son of God to a human being, and of the maximum transcendence of that human being towards Him, with His help.” (Stăniloae 1995: 168)</p>	Embodiment
168-169	<p>“In Christ, God descended, to the maximum extent, to the people, by making His own humanity into our humanity, or</p>	Embodiment

	<p>by becoming the Subject of our humanity. And the humanity is elevated into Him, at maximum, into God, God making our humanity worthy of being His humanity. The hypostasis is the state of the human nature into Christ, and this state is received by the state of the godlike nature of God-the Word. The hypostatical self it is the Self of infinite depths of the godlike Word. But this Self takes human traits too, and He endures the human limitations as His, penetrating these limitations with the rays of His godhead and opening these limitations to His Godhead. By that, He has made on Himself, the deepest our foundation, or as hypostatic center of all of us, the bearer of the most felt care and responsibility, for all of us, and, by that, communicating to us too, as much as we can receive, out of His feeling for our fellow humans.” (Stăniloae 1995: 168-169)</p>	
169	<p>“God is the God of the love – and only such a God is a true God -, and He created the human being out of His love, so that nothing was more natural than Him to go all the way in this descent of His, for His union with the human beings and for their eternal happiness in this union of theirs with Him. In this is shown that the humanity has been created capable of becoming the humanity of the divine Subject, a humanity marked by the divine Subject, and He thought through humanity, He manifested His will through it, He felt through it, and He expressed His words through it. In this it is valued at maximum the quality of the human being as image of God, with all its faculties. The image is a projection in which the</p>	Love

	<p>original is the more seen and present as the projection is cleaner. (...) The human being, as image of God, he participated to God as to the supreme good. And one never gets enough good and one never stops advancing further into good. But when, through will, the human being weakens his connection with the Son of God, the Son of God makes on Himself, as the supreme Good and the source of the whole good, and as the Subject of the humanity, a humanity aspiring and participating to an ever fuller union with the Good, for the humanity never to fall again from good, once reached at the greatest union and likeness with the original. And within us, as persons differing from the embodied Word, the maximum participation to Good, and the maximum union with Him, it takes the form of a loving dialogue with Him and amongst us into Him. This is for the ones who are animated by good, they tend just by that towards the unfounded union amongst themselves.” (Stăniloae 1995: 169)</p>	
169-170	<p>“One cannot maintain his humanity in good, and he cannot progress in good, except willingly. A good made forcedly, it is not a real good. Christ has made Himself man also in order to make the humanity as willingly good. That’s why, the humanity assumed by Christ and elevated on the highest level of the willing sharing of good, it is not elevated and it is not on that level as an object, but with its collaboration. And Christ hadn’t taken out of Virgin a humanity not having within it the desire for good, the will of uniting itself, as much as possible, with the Person-Good, through the dialogue with</p>	Good

	<p>Him. That's why, it isn't easy to tell what Christ's humanity has from the Virgin, and what it has from God, as will towards good. (...) This intertwining takes place even in the ones who are aware of it. But how much more should be like that in the humanity that was forming within Virgin, and even within the Virgin's humanity.</p> <p>We have in this another form of the "transcendental Christology" which Karl Rahner spoke about. WE have here an implication of the possibility of Christ's embodiment and of His will for that, placed by Him in the human nature's aspiration itself, towards its maximum union with Him, as supreme Good." (Stăniloae 1995: 169-170)</p>	
170	<p>"In conceiving and forming His humanity out of Virgin, The Son of God was in a work of untold efficiency. But that work didn't exclude the work of His humanity and of the Virgin. For, the more efficient was the Godhead's loving of humanity work, the more was felt by His humanity and by the Virgin's humanity, namely the more was strengthened in their own work of loving collaboration. The human soul of Christ was working too, to forming His humanity, as the body and the soul of the Virgin were working too. But, in order the Son of God to take clean or fully loving humanity, it was necessary not to be the work of some human initiative, uphold and accomplished only by a pair of human being, too much and too blindly focused on one another, into the pleasure of one of another. It needed the godlike "conceiving", but with the Virgin's consent, and She was focused only towards God.</p>	Embodiment

	<p>That's why, the humanity's conceiving and birth take place out of the initiative and with the collaboration of the One Who has made Himself man. Himself formed His humanity to Himself, but that didn't exclude the birth of His humanity out of a Virgin woman, namely involving also the "conceiving" of the One Who was born out of Her. Here the godlike "conceiving" had an overwhelming role, and that's why His birth too, it was out of the initiative and out of the work of God." (Stăniloae 1995: 170)</p>	
170-171	<p>"A "conceiving" of the humanity, by God, it is not totally absent after the falling, either in the bringing of any human being to existence, but on the other hand, the birth of the Son of God had a human collaboration too. Besides, each human being's birth is a mysterious event, produced by the work of God and by the human beings' collaboration, since the first moment of the conceiving. The son of God made Himself man out of woman, but She was Virgin, so that the "conceiving" in His case had an untold greater role than in the case of the other people. But this was shown too, the fact that He has in Himself the capacity of making Himself His human image (Phil. 2: 7), and by this He has elevated His humanity to the supreme height. The fact that His humanity doesn't have a special hypostasis (in Nestorian sense), it doesn't diminish it, for the divine Hypostasis Himself makes on Himself as hypostasis of the humanity and humanity's capacity of becoming nature of the divine Hypostasis too. The divine Hypostasis as bearer of the divine Being, it unites with</p>	Embodiment

	<p>Himself the human nature too, and He makes Himself as the Hypostasis of the human nature too. As in the quality of the average man, it is present too, his unit as distinct person, likewise it is in the common godhead as also in the common humanity of Christ present in the same Hypostasis, the Same distinct Person. It is accomplished, within Christ, a unity of contrasts, but of all contrasts in the tightest unity, of the most extreme sides of the reality, in a unique Hypostasis. This divine Hypostasis give Christ's humanity the possibility of actualizing, in the highest mode, all the resources of the human nature, unlike in any other simple human hypostasis, the simple human hypostasis eternally remaining in movement towards this accomplishment. But these resources are kept integrally and unaltered, as human. The divine Hypostasis, by becoming hypostasis of the human nature, His humanity becomes participant too, to His quality as Subject, to the committing by Him of all His deeds, to living His integral divine-human life." (Stăniloae 1995: 170-171)</p>	
171	<p>"The virgin lived the whole time previous to conception, in obedience to the God's words, words which She felt as working within, the Word as Hypostasis. But, when She heard the Archangel's words, She heard through that words the godlike hypostatical Word, as telling Her that He wanted to form through His humanity out of Her and, in the same time, She felt too, as already beginning, the forming of His humanity within Herself, or, in other words, She felt the Word in this work of His. "I the same time with the voice, She saw</p>	Mother of the Lord

	<p>You, Lord, as embodied” - we say when reciting the “Akathist of the Annunciation” (Hymn I). The Word of God has the power, to make, when utters on Himself, out of Himself, the things He utters. This is for He has within Himself all the models which He gives a concrete existence to. How couldn’t have been Him able to produce His own human image out of Virgin, then? How couldn’t Him have had the power to make the Virgin to answer His Word, not only by word, but also with the whole Her being, and with the movement of Her being for forming His humanity out of Herself.” (Stăniloae 1995: 171)</p>	
171	<p>“The Virgin is called in the Church’s hymns not only as the Mother of the Lord, but also as His Bride. He produced, through His creator power, within Virgin’s body, the movement of forming His humanity as concrete image of His Hypostasis, as concrete human image of His, image virtually existing within Himself.” (Stăniloae 1995: 171)</p>	Mother of the Lord
171-172	<p>The Virgin, with Her spiritual sensitiveness, She somehow hear spiritually, the Annunciation brought by Archangel, but She heard and She realized spiritually, that the Being She felt as coming nigh to Her, and Who spoke to Her, it wasn’t the supreme Being, because She felt the Archangel as fearfully speaking on behalf of the supreme Master. And She felt also the Master Himself speaking to Her. And His Word, of on Himself, as Person-Word, She felt Him as entering Her bodily being through Her spirit, and as starting to form His humanity within Her.” (Stăniloae 1995: 171-172)</p>	Mother of the Lord

172	<p>“The Word of God firstly dwelled in the understanding soul of the Virgin, forming with Her consent, His understanding soul and full of the powers or full or the spiritual roots of His body and, by that, He formed His body out of the Virgin’s body. By dwelling into the Virgin’s human spirit, the Word firstly formed His human spirit, full of the spiritual roots of His body. The godlike Word dwells spiritually, in the most intimate communion with the Virgin, and She fully gave Herself, as gift, to Him. Out of this encounter, that is in the same time an interiorization, of His, within Her, it results the forming of His body in Her body. The virgin lived within Herself the godlike life of the Word, Who formed within Her His human nature, which grew up as life of the absolute Master. She started to live as Mother and as Bride of the absolute Master Who made Himself man, or as Her human Son. She lived that as her glorification, but with untold humbleness. She extolled God Who formed Himself as man, within Her. She extolled God Who extolled Her, by looking at the humbleness of His servant. She knows that all the nations will bless Her for this extolling brought to Her humbleness.” (Stăniloae 1995: 172)</p>	Mother of the Lord
173-174	<p>“The soul is brought to existence by the will of God, not only concomitantly to the body coming from the parent’s bodies, but also in an untold unity with the body born out of parents: better said, it is a soul having within himself the powers corresponding to the material body that starts to be formed, and not without the work of the soul at its conceiving by</p>	Soul

	<p>parents. That's why the born ones can be called also according to their souls, as children of their parents. It is impossible to concretely distinguish between body and soul. Their untold unity is so great, that one can say that the one who is born he inherits the ancestral sin in the whole his being. God brings to existence a soul according to the fallen human nature, but also according to the person whom He actualizes. And in this soul are placed the powers working for forming the corresponding body, even since the human being's conceiving. The parents aren't the sole cause for bringing the children to existence, though they are used as factors occasioning the conceiving and the forming of the children, and the parents give, out of their bodies, the material matter for the children's bodies, bodies which are organized under the influence of their souls; but also, each soul corresponds to the body he is within." (Stăniloae 1995: 173-174)</p>	
174	<p>"In the case of the embodiment of the Son of God, upon His humanity took place the breathing of the Holy Ghost, even since the beginning, as in case of Adam too, but to an untold greater extent. This is for the One Who was conceived as man wasn't only a man, but he was also Himself the Son of God, having in Himself, from eternity, the Holy Ghost. This is for the Archangel said to the Virgin: "The Holy Ghost will descend upon You and the power of the Highest (the Son of God) will overshadow You" (Lk. I: 35). He received the Holy Ghost since His conceiving, as man, for the One Who was conceiving on</p>	Embodiment

	<p>Himself as man He also existed as godlike Hypostasis, consciously, from before, and He started forming His nature as such, so that He was able to receive also in his quality as man, from the beginning, the Holy Ghost, by Himself giving the Holy Ghost, as God, to Himself as man, but also giving the Holy Ghost to His Mother, in order Him to conceive, on Himself as man, within Her, though She was a Virgin. The Holy Ghost determined Her, in the same time, to consciously and assertively consent to that act, with the steadfast belief in that act, by knowing that He was from above nature, namely out of the godlike power.” (Stăniloae 1995: 174)</p>	
174	<p>“The <i>new Adam</i>, having the Ghost not as a simple human being who can part with the Ghost, but as a man who being in the same time God, He cannot lose the Holy Ghost, and He will communicate the Ghost to all His brothers into humanity, through the seen mediation of the water. That’s why He was baptized in the River Jordan’s water, having the Father and the Ghost united with Him, in order He to receive also the Holy Ghost through Baptism, when He deepened Himself in the water of the Baptism in the name of the Holy Trinity. WE also mention that the Holy Ghost, communicated by God-the Word to His humanity ever since His conceiving out of Virgin, making this humanity sinless, as the first Adam was too, at his creation, being in the same time communicated to the Virgin, it get Her too, out of the ancestral sin, insomuch that Her was able to give out of Her body and of Her blood, the human body of Her Son as lacking the ancestral sin, and also</p>	Embodiment

	in order to be able to born Him while remaining Virgin.” (Stăniloae 1995: 174)	
174	“The Virgin didn’t receive the cleanness ever since Her conceiving out of Her parents, namely the lack of the ancestral sin, because She wasn’t brought out of the solidarity with the people from after falling, but She was elevated to this state through and for the conceiving of the Son of God as man, out of Her, through His first entry in union with the humanity, and that meant also Her decision for the full union with Him.” (Stăniloae 1995: 174)	Mother of the Lord
174	“Each human being must get out of the ancestral sin of the human nature, by his own decision, even if his parents are Christians.” (Stăniloae 1995: 174)	Sin
174-175	“The decision capacity is given to each human being, by the Holy Ghost, before Baptism. The Ghost gives the power of the full personalizing through the emancipation from the nature’s depersonalized weaknesses, and by entering the dialogue with God. Properly-said, it is difficult to distinguish between the decision power given by the Ghost and the decision brought by the human being in order to receive the Holy Ghost in Baptism, with the Power given by Him to the human being, in order the human being to decide himself for a free of sin life, namely to decide himself for the dialogue with God offer, made him through the holy Ghost. The new existence comes to the man in connection with the Cosmos, represented by water, through the Holy Ghost Who is working in the same	Holy Mysteries: Baptism

	Cosmos, represented by water, as symbol of the communicability of the Holy Ghost, giving the human being too, the power of communication which is contrary to egotism.” (Stăniloae 1995: 174-175)	
175	“From the state of simple existence which are brought to, by being born out of our parents, the children must enter the fully free existence reborn in Christ, or the dialogue with God, through a birth which they actively and personally decide for, masters on themselves, and free servants of Christ. This doesn’t mean that the children born out of Christian parents, they cannot be baptized when being little children, for the tight union of their souls with the mature Christians’ souls gives the warranty that they will impropriate by their own decision the birth out of the Holy Ghost of the freedom, through Baptism, or that they will actualize the dialogue with God, which they virtually entered through Baptism. By and large, all the ones who receive Christ in Baptism, they can be imparted with His body and with His blood, which are free of any egotism’s slavery, by this getting closer to the Virgin, though not as ones giving Him birth according to the body. By this, the constitute the mysterious body of Christ, namely the Church.” (Stăniloae 1995: 175)	Church
175	“Through Baptism, the human being enters as person the way of a true human life, through the union with Christ into the Holy Ghost. This is a true and fully communicative becoming, as person, of the human being, by accepting, in common with other, the quality as son of the Father according to the grace,	Holy Mysteries: Baptism

	<p>together with the Son of-one-being with the Father, as after Baptism the human being can say towards the Father: “Abba, Father”, by being strengthened by the Holy Ghost, as Ghost of the Son. The human being is born on the superior level as son of the Father, by totally exceeding the state of nature’s servant, more precisely of the nature fallen under the power of some inferior impulses and lacking the power of resisting the evil influences. Within human being, at Baptism, it comes to existence, the conscience as free son of God, totally superior to the fallen nature’s laws. This is brought by the Holy Ghost. “Where the Lord’s Ghost is, there the freedom is” (I Cor. 3: 17). “Therefore, stay strongly in the freedom which Christ has made us free into, and do not get tie yourselves again in the slavery’s yoke” (Gal. 5: 1). But in the strength of this freedom, the human being is also helped by the people from around him, if they too have united themselves, through Baptism, with the Ghost of Christ.” (Stăniloae 1995: 175)</p>	
175-176	<p>“We are offered some possibility of distinguishing between the human being’s decision for Baptism and the decision power given him by the Ghost before Baptism, by the fact that the Ghost calls upon the human being before Baptism, in order the human being to decide himself for Baptism, namely the Ghost gives the human being the awareness of being <i>called</i>, or the tension towards the full union with the Ghost in Baptism. The distinction between the <i>calling</i> felt by the human being as attraction exercised upon him by the Holy Ghost, manifested in his impulse for moving himself towards</p>	Holy Mysteries: Baptism

	<p>the full union with God in Baptism, and the decision for Baptism, it was shown by the Church during the first centuries, in the fact that the <i>called ones</i> weren't allowed to attend the Holy Liturgy until its end. While the baptized Christians were all of them imparted, the <i>called ones</i> had to be baptized, in the first place. The human being was called towards Baptism. The <i>called one</i> feels himself as attracted towards God, but he also comes closer to God. God comes in the human being's way as the Parent welcoming His lost son, in the parable from Gospel. We have to mention here that, if only a person can be called, that person cannot be called except by another person, and the union between them it lets them unconfounded. That's why, at Baptism, the baptized one he receives his name forever, in the Kingdom of Heavens. On the basis of the preparation through calling, the baptized ones can say with assertiveness, when asked by the priest, that he rejects satan and that he unites himself with Christ." (Stăniloae 1995: 175-176)</p>	
176	<p>"The Baptism is also placed in connection with the death of Christ. This is for the first baptisms have been committed after the death and the resurrection of Christ. This was because only after that the Holy Ghost was fully irradiating out of Christ's body, and that allowed the baptized ones to be fully united with Christ into the Ghost. By the fact that we are given the Baptism while we live in the material universe, for a life as person into Christ, we are firstly given the power to live our life, while we are living in the material universe, as a</p>	Holy Mysteries: Baptism

sacrifice brought to the Father, together with Christ, and out of the power of the Ghost of Christ, as Christ lived His life after His birth as man. By this, the godlike image within man it is restored in the fulness of his rational soul united with the Holy Ghost, after the human being estranged from God has died, and after was born the cleaned of sin human being, like Christ. Christ hadn't had to die spiritually at His Baptism, in order to live a clean life, for He has been, ever since His birth, a new man. The human being must spiritually die at his baptism, in order him to begin, with Christ and out of Christ, a new life. But the human being takes the power to spiritually die, out of Christ's death on cross, that has another meaning. Thus, the human being unites within himself, with Christ's death of cross and with His birth, in order to live with Christ His life after His birth. The Baptism is an act which the Word created the human being through. Christ was baptized before His death on the cross, in order to introduce the Holy Ghost within waters, Whom Christ will again create the human beings through. But he has given the baptism also the power of His death on the cross, the power which the former human being dies through, towards the life of the new human being. About our birth with Christ in Baptism, spoke in the Fourth Century, Theophanous of Nicaea, implying in this birth the renunciation to the life from before, as, to some extent, Christ renounced on the cross, to that life, bearer of the effects from after the ancestral sin. The human being isn't killed, but he willingly dies, as also he isn't reborn unwillingly." (Stăniloae

	1995: 176)	
177	<p>“The Virgin was conscious Birth Giver, out of the power of the Holy Ghost and of the Son of God Himself, as man. She lived this totally supra-natural and overwhelming fact. The Holy Ghost gave Her the supreme conscience of that event taking place within Her, and He granted Her the quality as Birth Giver of God, giving Her the power to give birth, sinlessly, to the Son of God. By that, Herself was reborn, with a conscience and with an intensity exceeding any intensity of our conscience about the presence and the work of the Holy Ghost at our rebirth at our Baptism. This is for the Holy Ghost gave Her the living of an extraordinary work taking place in itself Her body. She entered a new life in order to give a new life to the humanity taken by the Son of God. She lived the fact that within Her was taking place not only the coming of the Person-Absolute, but also Her collaboration to His assuming of a new humanity out of Her. She lived a living communication between Her renewed body and the new body of the Word Who was forming within Her, and that meant that there was such a communication between Her conscience and the Word Himself.” (Stăniloae 1995: 177)</p>	Mother of the Lord
177	<p>“To the people too, who receive the Baptism, the role of uniting them and making them aware of their union with the Word, it is played by the Holy Ghost. The Holy Ghost is the factor of the human being becoming aware of his elevation through Him, from the automatic and enslaved to the fallen nature life, to renewal, through the understanding (speaking)</p>	Holy Ghost

	union with God-the Word born as man.” (Stăniloae 1995: 177)	
177-178	<p>“The Son of God, though born out of Virgin, as man without bearing the ancestral sin, though He received the Holy Ghost as cleaner and sanctifier ever since the beginning of His conceiving as man, he though was baptized with the water, and not for being cleaned of the ancestral sin and not for being renewed as human being, but in order Him – the clean and the new One – to sanctify the waters through the Holy Ghost, in order the ones baptized with water to take from His Holy Ghost, the power for a new life, a communicative life, like His. Besides that, He wanted to show us that He has truly made man, as us, and that He wanted to get our humanity too, rid of sin, as He escaped His humanity too. So, in His Baptism, He took attitude on our behalf, against our ancestral sin, in order to urge us too, to get baptized, by taking attitude against that sin. This attitude of His came to a peak in cleaning the ancestral sin, at His death on the cross. The Holy Ghost comes back, through Christ’s Baptism, in His movement above waters, in order to give the human being again the power to be born as persons in connection with God-the Word, like at the beginning of the Creation He gave the water the power for generating, out of it, the specified human existences, but also to the earth, in order that out of earth, through the special work of God, to come to existence the first sinless human being. And we can even say that, if them the Ghost was moving firstly above waters, and then He breathed upon Adam too, now he is firstly given back to the</p>	Holy Mysteries: Baptism

Christ's humanity, and then he moves out of Christ's humanity, giving the waters back their quality as means for human beings' rebirth in their sinless state, a living and easily to communicate, and non-egotistical state, like Christ as man. This is for the Word out of Whom the Holy Ghost was moving above waters, He is now embodied Word. Through the Holy Ghost, the Word firstly recreated His humanity, united with Himself in a Hypostasis. It was necessary to take place this inversion or the order of the Ghost's descent. This is for the salvation starts now from the humanity of the Word made man. At Baptism, the Word was declared by the Father, as His Son, as representative of the humanity, being shown thus, that everybody is called to come to this quality, through the Holy Ghost Who came back upon waters, this time not out of the not-embodied Word, but out of the Word Who made Himself renewed man; by that, all human beings are elevated to the higher state as sons, through a second birth, this time a voluntary one, as the birth of the Son of God as man it was too. This is for He was baptized on our behalf, as our Representative, and not for Himself. He showed us what we must do too. He was baptized as the One Who has made Himself Son, as man, in order all the human beings to do the same, for making them sons too, by virtually giving them at His Baptism, through waters, His full Ghost, accomplishing the work as the Father deigned: "This is My beloved Son, into Whom I am well pleased" (Mt. 3: 17). Christ was baptized as our Savior, as the First Born amongst His brothers. He did

	that at the age of thirty, as a new mature man, and then He started His savior work.” (Stăniloae 1995: 177-178)	
178	“Christ started His savior work by starting to defeat in Himself the affects consequent to the ancestral sin, affects manifested within all of us, and which he took upon Himself too. That’s why he went firstly into wilderness, detaching Himself from the world’s temptations. This is for He took our hunger too, he took our tiredness too, and He took also the humiliation felt by the ones who are oppressed and despised, but he defeated all of these, by showing this during the whole His life. Only at the end, after the teaching given about Him and after showing by example the life the people must life, He defeated the death too, as the worst consequence of the sin, out of solidarity with us. This shows us that we can fight too, after our Baptism, the consequences of the ancestral sin, in order to defeat them and in order to defeat even the death, by receiving it with the faith that we won’t definitively remain in death.” (Stăniloae 1995: 178)	Salvation
178-179	“We are united, at our Baptism, with Christ Who has been birth a new man, a sinless man, out of Virgin, and Who wants to united Himself, in this state, with us, and for he defeated the death He gives us too, power from the total defeat upon death which He has brought it with His resurrection.” (Stăniloae 1995: 178-179)	Holy Mysteries: Baptism
179	“We are Baptized in Christ, for through the union with Him and with the strength received from people, us too, to defeat	Holy Mysteries: Baptism

	the consequences of the ancestral sin, after us being cleaned by sin in Baptism, but this doesn't exclude our struggle to remain sinless while we are in the present material body." (Stăniloae 1995: 179)	
179	"We are given the power for liberating us from under all the slaveries, including that of the death, by the Holy Ghost of Christ, through Baptism; the Ghost being not only of Christ-God, but also of Christ-the New Man." (Stăniloae 1995: 179)	Salvation
179	"In baptism we are born as new human being with Christ the One Who has been born as man from Virgin without bearing the ancestral sin, but we also die in Baptism with Christ Who died - for He has been born as new man - to all the consequences of the ancestral sin, including the death. The Baptism is too, the symbol of the virginal womb, but also the symbol of the tomb of Christ, out of Whom has been born the life victorious upon death." (Stăniloae 1995: 179)	Holy Mysteries: Baptism
179	"Between the birth of the Son of God out of Virgin and our birth, there is a great difference too. He was born as real man out of Virgin, but He has remained God too. He has made out of the human nature, the nature of His godlike Hypostasis. The average human being who is born out of Baptism, he isn't God by nature and Who has taken the human nature." (Stăniloae 1995: 179)	Holy Mysteries: Baptism
179	"The average human being, at his Baptism, he is born again out of the Holy Ghost, but He only remains in the human nature. The human being is born again by receiving the grace	Deification

	<p>of his renewal, or the Ghost of Christ. The holy Ghost Who has entered the human nature out of the Son as God, the Ghost is extended also in each human being who is baptized, renewing the human nature which each human being is born with. The baptized human beings they become, by grace, as sons of the heavenly Father, and not as son by the framing of the human nature in the Hypostasis of the Only Begotten Son. All the human beings become sons while still remaining human beings, but they are united with the Only Begotten Son, through the Ghost extended by the Son's human nature upon our human nature, for we have the human nature in common with Him. The Son of God descended more to our state as human being, than we ascended to Him as God. He has made Himself the real Subject of our human nature; we do not become subjects of His godlike nature. God has made Himself man, in order us to become gods, but not gods according to the nature, as Christ has made Himself man according to the nature, but we are made gods by grace. He has made Himself more man than we become gods. But only by that we are imparted with His quality as Son of God, according to the humanity that He has assumed." (Stăniloae 1995: 179)</p>	
179	<p>"Christ lives His assumed humanity as His own and His humanity is in a full communication with His Hypostasis, with His Godhead. He lives, as man, His Godhead in another union with His humanity, differently than the one which we live with our humanity in, as penetrated by His Holy Ghost</p>	Christ Jesus

	with His Godhead.” (Stăniloae 1995: 179)	
179	“The Virgin lived the Godhead of the One Who has made Himself as Her Son, differently than we live it. She lived it as the Godhead of Her Son Who born out of Her, as man, and Who has remained with Her in the affectionate relationship as Son with His Mother. We only live His Godhead as the Godhead of our Brother, but He is our Brother only according to humanity.” (Stăniloae 1995: 179)	Mother of the Lord
180	“The unity of the Person-Absolute with the humanity He has assumed, and the way we feel Him through the humanity He has assumed, it is made possible by the human being’s quality as image of God. If the image has the endless aspiration towards the absolute Good, namely towards His Subject, towards the full dialogue of love with Him, then the human being will be somehow open to Him.” (Stăniloae 1995: 180)	Dialogue
180	“Between human being, as image of God, and God as the human being’s prototype, there is something resemblant. We have here the same unity of the contrasts which we have seen it as characterizing the human being in many regards. This unity gives the human being the possibility of coming ever-closer to God, so that God to be evermore-present within the human being, but that won’t ever confound them to one another.” (Stăniloae 1995: 180)	Human Being
180	“One can say that, in his aspiration towards the absolute Good Who is supreme interpersonal communion consummate	Communion

	<p>in love, the human being can reach on ever-higher levels, but, despite all these, the human being couldn't ever be identified to God, and God remains forever a mystery to the man, but a Mystery Whom evermore light irradiated from, and evermore love and life lived by the human being and evermore meaning. God Himself, in His quality as Supreme Kindness lived in a communion of Persons, He descends towards the ones who ascend towards Him, for their desire to reach evermore good, and He makes them increasingly more feeling His kindness and, by that, they feel increasingly more His character as Person or the interpersonal communion with Him. This is for the kindness is characteristic to the person, or to the communion amongst persons and, as such, we live it too in dialogue with Him, and He attracts us evermore. But he still remains in His being as differing from the human being." (Stăniloae 1995: 180)</p>	
180	<p>"The Virgin Mary has ascended on the highest level towards God, amongst all people, and the greatest descend of the Good God towards people was that of the embodiment of the Son of God, being born out of Virgin Mary, and then through His sacrifice on the cross, for us, sacrifice that He bears in Him as deed of love, a sacrifice lived forever. And if the kindness can bend and it can overwhelm the rigid laws of the material matter, in the embodiment of the Son of God as man, this overwhelming reached a maximum degree for He has assumed our humanity." (Stăniloae 1995: 180)</p>	Mother of the Lord
180-181	<p>"In the union through faith, with Christ the absolute Subject,</p>	Mother of the Lord

we feel too, this continuous ascension in the communion with the All-Kind One, descended, at His turn, to welcome us. And this living of ours, with Him, based on His descent towards us, it starts at Baptism. This living is a living of our transcendence too, that includes also the fact that the soul transcends beyond the body, and also the fact that the body itself, as crossed through by the soul, it transcends beyond itself. And, by this, the whole human being transcends towards God Who is the absolute Subject. Any human being can accomplish this transcendence, in his quality as image of God, for the human being has kept this quality as image of God, even after falling, for it is seeded in the human being's nature as aspiration towards the Absolute. But the One reaching the most intense living of God - as Subject-Absolute - She is the Virgin, for Himself descended through Her soul within Her soul, and he even has made a body to Himself, out of Her body. That's why She has reached to live the transcendent God within Herself, as Person differing from Her, but united, at maximum, with Her. In Christ, though, the humanity has reached even higher, for it has been lived and it is being eternally lived not as different Person, but as humanity of the Subject-Absolute Himself. The godlike Hypostasis is no longer a stranger, but it is own Hypostasis, and by this the humanity lives a maximum union, a union which the man cannot understand because he cannot experience it. In order to reiterate the difference between the living of God's kindness by the human being and by Himself,

	we have to specify here that the human being lives this increased kindness out of God's mercy, Who deigned to come, as man, to us, and the human being lives this kindness in an accentuated manner through the humbleness of God's being, so that the human being feels by this too, how much God exceeds us through His kindness, namely, feeling even in this lowering His absolute superiority as God." (Stăniloae 1995: 180-181)	
181	"Only the High One can lower Himself and, in somebody's lowering, it is present the feeling of the height of the One Who lowered Himself." (Stăniloae 1995: 181)	Embodiment
181	"The expression: "God is beyond anything that can be cogitated" (Saint Gregory of Nyssa), it doesn't mean that God is something else than the good, but it means that God is beyond the good as we can cogitate it. The good has in God some non-understood traits, non-comprised by us. It is His uncreated and unchanged character. In this is maybe the fullest spontaneity from ever, for the good isn't done out of the necessity imposed by a law." (Stăniloae 1995: 181)	Good
181-182	"Actually, what could consist of, the "uncreated good", and the "good that is above anything we understand as good"? The good, by and large, it consists, in the first place, of <i>existing plenary</i> . If it is so, the supreme good will be the uncreated good, which exists from ever, through itself, as a full and eternal spontaneity, and which is never exhausted either in its existence or in this quality of it. Secondly, the good	Good

	<p>consists of <i>consciously rejoicing for existence</i>. But the joy comes out of having in the self a power of eternal irradiation, of limitless self-giving as a gift, or the highest quality and feeling. This is the good we cannot understand: the existence identical to the power of eternal, inexhaustible, conscious, and joyful irradiation. This depth of unreachable giving of gift existence, it is a mystery that is non-understandable by us - this is for it is inexplicable through a certain cause. From ever, there must be in God an impulse towards giving and towards love, an endless impulse. That's why in God must be Somebody Who gives everything as a gift, out of this limitless love, and Somebody Who from ever receives the plenary existence, out of such a giving as gift and out of such a love. Only this gives the true joy to the One Who gives as gift, and to the One Who receives the gift. But it is above our understanding, how can Somebody love Another from ever, and, still Himself to give Him the existence, namely to give Him everything, to give Him on Himself. And the joy of the One Who gives and of the One Who receives it is full when each of Them has a Second One, or when both of Them have a Third One Who rejoices together with the One Who gives and with the One Who receives. So, in the godlike good, there is implied the Trinity of the Persons. Two individuals won't be able to fully rejoice of one another, if they haven't a third one who to rejoice together with each one of them of the another of them." (Stăniloae 1995: 181-182)</p>	
182-183	"The infinity of existence, the understanding of this existence	Good

in itself, the loving generosity amongst eternal Persons, all of these are traits of the godlike Good, that is above our understanding, but this gives the entire existence, on the other hand, a true meaning. But we live, in the connection with these Persons, also some reflection within us, of Their loving connection. How could one, otherwise, explain the good from within us? And as image of God, the humanity too, it has, in its good, implied the joyful conscience and the loving generosity. But the humanity doesn't have these ones from itself, neither limitlessly. But the humanity feels that the good within humanity, it is a plenary Good, a good existing by itself. The humanity feels that it is helped to be good, namely to do the good. The human being's existence is a mystery too, but this mystery is the greater when seen relatedly to the endless existence of God Who exists by Himself, and Whom the human being's existence cannot be explained without. The human being constantly needs to employ something else in order to explain himself, and the human being constantly feels the need for a superior help in order to be good and to do the good. There is a self-awareness within the human being too, a conscience that he is good, but not like in God Who is conscious of Himself as being from Himself and as being good through Himself. There is a generosity and a communion amongst the human being, but not like within God. This is for the people need to constantly transcend, in their communion, towards a higher level, whilst God is in a communion that doesn't feel the need of self-exceeding towards a higher

communion. All of these are above understanding, especially when referring to God. But we cannot cogitate these aspects excluding God from our cogitation. Within human being, the good can strengthen, but it also can weaken. The good within human being can be strengthened to the extent which the people transcend towards God in, as the Source of the good. By this, the good can increase. One can achieve from within God an always increasing existence, and one can reach a continuously higher understanding of it, but by this one can reach to increasingly live a Mystery of God, and to live an increasingly stronger sentiment of depending on God. The God's existence differs so much from our existence as people, but one can say, in the same time, that is the fullest existence, or that is the existence by excellence, and one doesn't need to ask anything in order to explain it. Just because of that, the existence too, it is above any explanation. That's why we can say that where they don't believe in the Holy Trinity, the whole reality becomes meaningless, it becomes a relative reality, it becomes unexplainable, and there the insufficient is confounded to the infinite, the good is confounded to the evil, and everything is seen as having the same value and without a value, and everything is justifiable and contestable through an inexplainable and unsatisfactory dialectics. All is explained only through the meaning-giver-Mystery, but, in the same time, the Mystery of the Holy Trinity is above any understanding. If the Father hadn't been the eternal Father, neither I would have been myself for

	<p>eternity, but I would have become constantly other, or nothing. But I cannot explain the eternal Father through anything else. If this Father hadn't existed, everything would have been affirmed, and everything would have been denied. If all the things had appeared out of a unique essence, that essence would have been the source of the war amongst them. In in such a case, nothing in existence it would have had a meaning. The unexplainable of the Holy Trinity has a meaning, whilst the unexplainable of the war maintained by the same essence wouldn't have had any meaning." (Stăniloae 1995: 182-183)</p>	
183	<p>"The things we say about good, they can be applied to the report between the humanity of Christ with His godhead. Christ lives in His humanity an existence given by His godhead and capable of receiving the giving, having in this a certain kinship with the godhead, but also differing from godhead. Christ's humanity has the whole strength which the human humanity can reach at, but it had that out of His steadfast and eternal fullness. The inexplicable of the Holy Trinity it gives all the things a meaning; the inexplicable of the essence which the war amongst things would come out from, it doesn't give the things any meaning. The inexplicable of the Holy Trinity is above understanding; the inexplicable of the essence producer of war, it is contrary to understanding and to rationality. The inexplicable of the Holy Trinity is apophatically luminous, is springing out the good, which rejoices us; the inexplicable of the essence producer of war, it</p>	Good

	is apophatically darkened, springing out the evil, which is accepted only forcedly. The godhead that the embodied Son of God has it from the Father, it is lived as the highest good which can rejoice the human being, so that the good lived by the human being it has its source in Christ's godhead. And Jesus lives His godhead with His humanity, both of them full of filial joy for the Father." (Stăniloae 1995: 183)	
183	"The unexplainable depths of the existence, by being depths of the good, they do not oppose God to the human being, neither they impede God-the Word to make His own humanity as His Hypostasis, nor they impede God to live the sweetness of His kindness as God through the humanity assumed by Him, and the humanity too, it is created for good and as capable for rejoicing of good. Even the fact that the Christ's godhead know itself as given as gift, to such an extent, to the humanity, it makes His godhead to live this sweetness which is thirsty for, and to manifest it also in the self-giving as gift to the godhead too. We are unable to experience the whole sweetness of the godlike kindness, lived by Christ as man, but we can experience it partially. That's why, we cannot know either the whole richness of meanings of the Godhead as known by Christ's humanity, for we are far away from the knowledge and from the understanding that He has, as man, about Himself, as God." (Stăniloae 1995: 183)	Good
183	"Can Christ know His godhead and the whole His godhead's fullness through His humanity? For He is the same Subject of	Christ Jesus

	<p>the godhead and of the humanity, one cannot say that, with a part of His Self He knows His godhead and all His godhead's things, and with another part of His Self He doesn't know that. But Christ know with His humanity His godlike depth and all its things in the mode characteristic to humanity, widened and deepened at maximum, but not abolished. He has in His humanity the conscience that He is united in the same Person, with the godhead, and that He lives the godhead as the source of the whole knowledge, power, joy, and depth of His humanity. He doesn't see His humanity as confounded to His godhead, but He neither sees it as not-partaking to some of the godhead's good things in its proper mode. He lives His humanity and He sees His humanity as open without the narrowing of the kindness, of the love, and of the understanding belonging to the godhead, but His humanity is aware of the fact that those aspects do not belong to humanity by nature, but they are poured within humanity out of godhead. He lives with his humanity in the infinite horizon that is characteristic to His godhead, but not belonging to His humanity by nature." (Stăniloae 1995: 183)</p>	
183-184	<p>"Christ felt His humanity as elevated on the level of humanity belonging to His godlike Person and, before His death He lived also His humanity's weaknesses appeared in humanity consequently to the ancestral sin, but He was defeating those weaknesses ceaselessly. That's why He felt His humanity still making efforts in that direction, because His humanity preserved its human will and work. Christ was living in</p>	Christ Jesus

	<p>Himself the transcendence of His humanity to the level as His humanity as unity of God, but he was also living His humanity's will and thirst as helped by His divine Hypostasis for ascending even more in that transcendence, towards His humanity's full transfiguration and towards living His godhead with His humanity. That was done through His humanity's will which His humanity was constantly exceeding itself through. And this transcendence has been fully accomplished by receiving the death of the cross, and. It has been accomplished in a culminant manner, by defeating the death through resurrection. But neither through resurrection have been confounded the humanity to the godhead. The humanity will feel as consummately crossed through, and transfigured, in the state of resurrection. His humanity isn't lost in His godhead in a pantheistic sense, and it still remain humanity, though it is deified a maximum. His humanity lives the supreme happiness of the human in maximum union with the godhead, in the same Person, and He lives Himself, as godlike Hypostasis, this happiness of His humanity. He lives, in the same time with the infinity of the godlike happiness, also the human participation in human form to this happiness." (Stăniloae 1995: 183-184)</p>	
184	<p>"Christ lives, with His humanity, His godhead's infinite love for the human being, namely not as a love He would have had from His humanity, but as poured within is by His godhead. And He lives this love also for His brothers, by knowing, in the same time, the whole their need for love. Concomitantly, He</p>	Christ Jesus

	<p>know His humanity's love for God, once His humanity has been filled up with the loving power brought to His humanity by His godhead. And this love for God, from the part of His humanity, He communicates it to the other human being too, as to His brothers, and through the same humanity of His, he understands it, and the human being must impropriate His love through their own effort, to the extend which each human being makes that effort, an effort also understood by Christ." (Stăniloae 1995: 184)</p>	
184	<p>"Withing Christ, the mind that was gathering through the mediation of the body's eyes the images of the things from outside, it has been made as the mind of the godlike Hypostasis. Therefore, we can say that through Christ's eyes sees the One Who is in the same time God, so that he looks at the people as to His brothers, with brotherly understanding into humanity. The humanity is elevated in Christ at the quality as supreme organ and environment of the godhead, and of the sensitive and loving understanding of the people, by God embodied as man." (Stăniloae 1995: 184)</p>	Christ Jesus
184-185	<p>"Who could look at people with more understanding than the Man Who is God too? What eyes could have been filled up with so much mercy on the people than the eyes of the Man Who was God too? Who could show so much understanding and Who could communicate that through the modulations of His voice, except the Man who was God too? They said that God has made Himself Man in order to deify the Man. But we mustn't overlook the first part of this affirmation. God has</p>	Christ Jesus

	<p>made Himself Man as much as He deified the Man. Namely, as much as the human of Christ has been deified, equally much has been humanized His godhead. But neither His godhead existed its nature, nor his humanity did that, but each one appeared to be itself all the more it made the another like itself. The human being is the more deified as the more he is man and God shows Himself the more God as the more He comes closer to the humanity. The more God makes Himself man, the more He shows Himself as role-model to the human being, full with the love that He wants the man to have it too; also, the more the human being becomes god through his union with God, the more he shows himself as human being, as God wants him be. The closer is God, through love, to the man, the more luminous is the showing of His godhead within that man.” (Stăniloae 1995: 184-185)</p>	
185	<p>“We know that the soul feels the pains of the body, because the body alone couldn’t feel the pain. But, on the line of Christ’s soul, His godhead is extended beyond Him, tightly united with his soul and, through that, with His body. Doesn’t He feel the pains of His hypostatical godlike body, through and with His human soul? Didn’t Christ’s Hypostasis feel, on the cross, those pains, for His Hypostasis didn’t belong only of His godhead but also to His body? If through the eyes of our body the mind itself shows its suffering for others, the pains of the godlike Hypostasis of Christ bearer of humanity, weren’t seen those pains through His body’s eyes, as pains endured for us by His mind? The pains seen through Christ’s</p>	Christ Jesus

	<p>eyes weren't they His Subject's pains Who was godlike Subject too? We can say that nobody was more compassionate and is more compassionate than the Son of God Who has made Himself man, out of love for us. That's why, nobody suffered more, for us, in his body, than the Son of God made man for us, did. This is the meaning of the expression "One of Trinity suffered with the body", which the Dacian-Roman monks from Dobrogea⁶ fought with, with so much energy, at the beginning of the Fifth Century, and which, finally, has been imposed as Church's Christology. In all of these, one can see the living, concrete meaning, of God's "descent" to us." (Stăniloae 1995: 185)</p>	
185	<p>"Christ showed His supreme authority by giving us commandments, but these are commandments of love, a love firstly manifested by Him like nobody else could. He commands us to love one another as He loves us. And by this, he asks us to understand one another and to grant to one another the highest cherishing, as Himself understands us and as Himself grants us this cherishing. But the love makes us, in the same time, free from ourselves and from all the things, and it requires the freedom as love's condition." (Stăniloae 1995: 185)</p>	Commandments
185	<p>"Christ asks us to be humble and to be gentle, but he also gives us the power for that, through His example. He asks us</p>	Commandments

⁶ Dobrogea is a Romanian province, situated in the Southern part of the Country, delimited by the Black Sea at South and by Danube at West.

	<p>to take up His yoke, but this is the yoke of His humbleness and of His gentleness, upheld by our freedom, that is strengthened by Him. And to an accentuated conscience, there is not yoke to spring out more responsibility than the yoke of the free humbleness and gentleness. He doesn't ask us to be and to do, except what He is and what He does. There is no stronger commandment than that one fulfilled by the One Who gives it. He asks us to liberate ourselves from our passions, which we are our own slaves through, and which we enslave others through, but He does this through the example of His freedom's strength, affirmed through His patience and restraint. And by this He gives us the power to liberate ourselves too, and it is removed from any justification of not doing that. Thus, it is manifested the authority of the One Who wants us too, to participate to His power and freedom through love and humbleness. In Him is accomplished the interweaving of the most extreme contrasts: of the godhead with the creation, or with the man consisting of body and soul, who is so weak. Christ has taken an image submitted to the acts of the exterior enemies, in order to feel the pains of His brothers and to be crucified for His brothers. But He unites with this state of theirs as voluntary object, His absolutely free feeling as Subject, accepting to bring on Himself as sacrifice and to endure the pains and the death, in order to defeat them, by giving us too, this power." (Stăniloae 1995: 185-186)</p>	
186	"Christ shows Himself, to us, in all aspects, as the love's	Christ Jesus

	Person-Absolute Who willingly endures all pains, in order to defeat all the pains, and Who wants to united us with Him in this quality of His.” (Stăniloae 1995: 186)	
186	“Christ is accessible to us, but we feel Him as full of a power from above us. We live Him as the Person-Absolute, but we feel in the humanity assumed by Him that He willingly lives our weakness and, by that, we feel His real and understanding compassion for us, for he voluntarily submits Himself to all the pains, for us. We know Him as the One Who is above anything that could dominate Him, but also as receiving for us, willingly, bigger sufferings than the ones which we can endure. Just in this benevolent closeness of His, to us, as closer than any human being can be to us, just in this extreme understanding of His, for us, we feel Him as the love’s Person-Absolute Who stays, as Hypostasis, at the foundation of His, and our, humanity. We feel within Him as accomplished the highest peak of the humanity for it is upheld by His godlike Hypostasis. We feel Him as a peak Who we must eternally tend towards, as human beings, but without ever being able to identify ourselves to Him. He is our eternal future, and the perspective of our endless humanization, that equals to deification.” (Stăniloae 1995: 186)	Deification
186	“Christ as Absolute, by taking the human face, he has made it supra-humanly human, by the fact that it is the face of the Absolute Who has an endless love. But He has made our face, in Himself, so supra-humanly human, in order to attract us	Christ Jesus

	too, towards that state. But just by this He has made our face, as loved by the Heavenly Father. He has made our face, as beloved face of Father's Only Begotten Son. He has made Himself, through His human face too, loved by the Heavenly Father as He is too, in His quality as Son of the Father and as of-the-same-being with the Father." (Stăniloae 1995: 186)	
186	"In Christ's humanity is imprinted a godlike love that is accessible to us too, a love for us, and also, by remaining the Son of the Father in this quality of His as man, He has remained too, in this quality, in the eternal love towards the Father, which He imprinted His humanity with, and that made that the love of the Father, from eternity, for Christ, to be also a love for Christ in his quality as man. This is for the Father to love all of us who are loved by His Son, as One Who has made Himself our Brother, and in order all of us to love the His Father as our Father. This is for the embodied Son, by gaining us to love Him, through the love He shows us, He gains also our love for His Father, for it is nourished by the love He has for His Father." (Stăniloae 1995: 186)	Love
186	"In the embodied Son Who loves us, we see His Father Who loves Him from ever, and Who loves us too, and Who, out of His desire for gaining our love too, He has sent His Son to gain us through His love as man, in order us to love the Father too, and to gain our love for Christ too, as One Who has made Himself as our Brother." (Stăniloae 1995: 186)	Love
186-187	"This love for the Father's Son and for the Father Himself, it	Personalism

	<p>places all of us in communication with the Persons-Absolute of the Holy Trinity. But only in our love, that never fails, we live the absolute love of the Persons of the Holy Trinity, as love given to us too. Only by having that love, we have the happiness and the surety of our eternal value, the non-relative value of the own person and of the others. The Son, as man too, by loving the Father in absolute mode, He helps us too, in order us to love the Father with that love, and the Father, by loving His Son made man, with an absolute love and from ever, he loves us too, with that love, and so the Father gives the human persons an absolute value, and He makes us too, to grant that value to one another, by loving one another with the love which the Heavenly Father loves us with, and with the love which the Father loves His Only Begotten Son with, and with the love which the One Who has made Himself as our Brother, He loves us with.” (Stăniloae 1995: 186-187)</p>	
187	<p>“The Christ’s love for His Father, it doesn’t annul the specifically human mode of the love of the embodied Son for the Father, neither the human mode which we live the Father into His Son in, and according to which the Father loves us too. This is for the Son and the Father want us to be human being forever, and They love us in this quality of ours. The Son Himself has descended, for us, to this quality of ours, but thus He has elevated us to His quality as beloved Son, from eternity, by the Father, and at His quality as loving His Father. The Son and the Father show they joy for loving us in</p>	Love

	our quality as human beings, but in an absolute degree, and They want us too, to love Them in our quality as human beings, but as on Absolute. We keep the human mode of the love and the Son impropriates this human mode to His love for His Father, and the Father rejoices for our human love for Him, a love impropriated by His Son, and the Father loves us too, as He loves on His Son.” (Stăniloae 1995: 187)	
4. The Sacrificial Death of Christ, the Greatest Lowering of His towards Us in Time and the Greatest Closeness of His, as Man, to the Father; and Our Sacrifice into Christ, as the Greatest Union between Us and God, in Time		
187	“The death, which every human life in the material universe ends in, it hasn’t been imprinted to humanity by the Creator. God hasn’t created the human being as knower beings and with powers to transform the universe, as beings capable of endless advance, only to die. The death has been introduced through the people’s voluntary separation from God Who is the Source of the life. Once introduced within universe, it was impossible the death to be removed from the material universe by the people themselves, no matter how much they wanted. That’s why God Himself undertook the defeat of the death. On this purpose, the Son of God has made Himself man, in order to defeat, in His humanity, the death for all the people. And He didn’t defeat the death by not receiving it, for the victory upon death couldn’t have been complete if the death hadn’t really taken place in the One Whom the death power was exercised upon, to the very end. Only thus the everybody’s human nature has been imprinted with the victorious power upon death.” (Stăniloae 1995: 187)	Death

187-188	<p>“The Son of God, by embodying Himself, he used the death itself in order to defeat the death. He turned around the death’s meaning. Instead of being a means to pass to the lowest degree of existence, He used the death as means of defeating the death and of entering the eternal life, as man. God gives thus, in his embodied Son, a positive purpose, even to death.” (Stăniloae 1995: 187-188)</p>	Death
188	<p>“The death receives, firstly, the positive purpose of highlighting and of upholding, by being the deaths’ perspective and the death itself endured by the human being, the truth of a higher life. This truth was firstly affirmed by the Son, through His word and life. By that He attracted His violent death from a public force, a force guarding on the existent level the order of the human life. Christ attracted His death because He didn’t obey the interdictions of that force, for He was calling the people to a higher life, to more sincerely fulfill their duties towards God and towards their fellow humans. Sometimes the force punishes the ones who do not obey its laws, with death. And the force punishes also the ones who call the people to a life higher than the reciprocally tolerated compromise belonging to an external regime of a not too high level. Christ has made out of the sacrifice of His life, a means of attracting the people towards a life of more brotherly relations amongst them, through the love He shows to God and to people.” (Stăniloae 1995: 188)</p>	Death
188	<p>“The truth preached by Christ and which He endured the death for, it consists of much more. He endured the death for</p>	Death

	<p>He presented Himself as the embodied Son of God Who came to escape the people through His death. He says this for several times: “For God loves the world insomuch that He has given even His Only Begotten Son, for whomsoever believes in Him to have eternal life” (Jn. 3: 17). And: “The Son of Man hasn’t come to be served, but to serve, and to give His soul as ransom for many” (Mt. 20: 28; Mk. 10: 45). He lets us understand the same thing on each time he says that: “He will be given to death, but He will resurrect on the third day” (Mt. 14: 21; Mt. 20: 18-19). But by being given to death for the mankind (Jn. 9: 31), by being not only a man but by being God too, He defeated the death. Also, about defeating the death, by dying Him for all of us, Jesus speaks, according to John the Evangelist, when saying: “I will elevate Myself from the earth and I will attract everybody to Me. And He said that in order to show what death he will die of” (Jn. 12: 32-33). About defeating the death through death, Jesus speaks also when He says: “Crumble down this temple, and in three days I will erect it again”. Saint John the Evangelist added here: “And He spoke about the temple of His body. After he resurrected from dead, His disciples remembered that He told this, and they believed the Scripture and the words said by Jesus” (Jn. 2: 91, 21).” (Stăniloae 1995: 188)</p>	
188	<p>“The Savior told us that He was to endure the death for many, in order the new life - which He will elevate Himself after His death with, by defeating the death – to be beneficial to all people; He told that also on the occasion of the Last Supper,</p>	Death

	by declaring: "Drink this, all of you, for this is My blood, of the new covenant, which is shed for your and for many, towards the forgiveness of the sins." (Stăniloae 1995: 188)	
188	"Jesus was given to death especially for he said that He was the Son of God Who came to escape the world from death, through His own death. The will of the public force to submit Him to death, it encountered His will to receive the death, in order Him to defeat the death." (Stăniloae 1995: 188)	Death
188	"It was unavoidable, to a society which the religion was founded in, on the idea of a God Who cannot make Himself man, in order to die for the people, namely to a society which couldn't understand this and which couldn't allow its order to be shaken by the faith in such a God, to give to death the One Who was contradicting the foundation of that society's order, as it was also unavoidable that the embodied God, to defeat the death by accepting the death, and not by avoiding the death." (Stăniloae 1995: 188)	Death
190	"Right through eth death endured with His humanity, Christ showed Himself that even as man, He loved God more than he cherished the world's things, and even more than He valued His human life. And, through our mysterious union with the Christ Who is dead with His body to the material things, we impropriate too, to ourselves, His death towards the material things, things which we commit sins through, and we can attach ourselves too, to God, and, by this, we are sanctified. This is a radical mutation occurring in human consequently	Deification

	to reentering the connection with God. "But on you, who were yore estranged and enemies with your cogitation, shown in your wicked deeds, now He reconciled you in the body of His flesh, through His death, in order to place you righteous and innocent saints, before Him" (Col. 1: 21-22)". (Stăniloae 1995: 190)	
190	"Christ has transformed the death, from punishment for the sin, as means of elevating the human to God, and of strengthening the human. The death becomes the sacrifice which the spiritually strengthened man is reunited through, with God, and with his fellow humans, into love. And by this the human being is sanctified." (Stăniloae 1995: 190)	Deification
190	"The death endured by Christ it will create in us, if we unite ourselves with Him, a new state, a state of ceasing the egotistic and passionate attachment to the material universe's things, as state of self-giving to the Father, and to His will of loving us, and of loving one another. And this gives us the strength of defeating the death." (Stăniloae 1995: 190)	Death
190	"The death is thus, itself, on one hand, a gate for entering the Christ's humanity – and after, also of all the ones who unite themselves with Him – to the state of supreme encounter with God, the state of supreme intimacy with God, as state that remains as such into Christ, a state which Christ elevates increasingly more at, the ones who impropriate His death through union with Him. That is a state of the human's transcendence towards God Who is absolute, namely Who is	Death

	independent of everything.” (Stăniloae 1995: 190)	
190	“Christ’s death is the abolishment of the affects, as consequences of the sins, within His humanity. And our attachment to Him it gives us too, power for, still in this life, to liberate ourselves, partially, from under the power of those affects, or it gives us the power for restraining ourselves from the sin often occasioned by those affects. The death is to Christ as man a victory upon death, and to us, through attachment to Him, the death is the beginning of the way of defeating our affects and of preparing ourselves for crossing through our bodily death, when it comes, to the happiness of an ever-tither closeness to God, with our soul and, at the end of this world, to the resurrection with the body.” (Stăniloae 1995: 190)	Affects
191	“Christ removed the affects from His humanity, by enduring them, manly, to the very end, the affects of pain, and by refusing, with the same strength, the affects of pleasure; He defeated the affects with the contribution of His humanity for that had, in its sinlessness, and in the fact that his humanity it belonged to the divine Hypostasis, the power of enduring ones and of refusing the others to the very end, exhausting their power through His power of enduring and of refusing.” (Stăniloae 1995: 191)	Affects
191	“The death of Christ is in reality a killing of death understood as locking up in the opaque narrowness of the live within the material body and within the material universe, of the live	Death

	<p>that, after short pleasures, it leads to death. Christ's, and our death, out of the union with Him Who dies and Who has resurrected, it is the total transcendence towards the union with God, for Christ as man towards the consummate union, for us towards an ever-tighter union, up to the full union with Christ and with the Father. Christ was placed by His death as Sacrifice on the right hand of the Father, and He is working there with maximum love for us, the love He showed on the cross, for the eternal consummation of the ones who believe, and working also for the definitive submission or for totally depriving His enemies of power, namely the demons and the ones who won't believe in Him. To the last ones He can give, during the course of this life, also the power to change themselves, and He takes their power from the demons, in the sense that the tempted people can fight in this life against them, and the people can become spiritually strong." (Stăniloae 1995: 191)</p>	
191	<p>"Our death's killing, the death being understood as locking up in the narrowness and in the darkness of the opaque life within the material universe and within body, and as final death of the material body, it has taken its power from the power of Christ's death, through His resurrection. This is told in the Epistles of the Saint Apostles. These Epistles describe the righteousness state as equivalent to this killing of death by the ones who unite themselves with Christ. The ones who have escaped the death, the death understood as such an opaqueness, they become transparent to the Immortal Son of</p>	Death

	God, embodied as man and resurrected, and Who communicates His life to the righteous, together with the power they to communicate themselves to others. This is for Christ, once resurrected with the body, the righteous have Him in total transparence and communication, towards a consummate communication to others.” (Stăniloae 1995: 191)	
192	“The death has brought to Christ the extolling of the humanity (Phil. 2: 9), not as a payment given externally, but by it enduring itself, or by the fact that the power of this enduring in action, it was the crossing towards the life victorious upon death.” (Stăniloae 1995: 192)	Death
191	“Even after suffering and death, Christ defeated the suffering and the death, proving Himself stronger than they. This was not only because His humanity was in conscious and unimpeded communication with God, because His humanity was sinless, but also for He received the suffering and the death of His humanity not for Himself, but out of His all-generous mercy, and therefore full of power, for His brothers or for His children. His suffering and His death didn’t have in themselves the power to push Him to sin, for they didn’t have their origin in His personal sin, but they were simple occasions for altruistic sufferance for the others, and also for defeating them by enduring them with the whole strength. The suffering and the death weren’t occasions to make God even more non-transparent to the humanity. By enduring the suffering and the death, He showed Himself as even more	Death

	<p>understanding and even more merciful on His brothers in humanity, and He has given us the example and the power for fighting, at our turn, for our liberation from under the slavery of the body's weakness, by attaching ourselves to God Who is the Source of the spiritual strength and of the freedom. This was for – out of mercy on others – He took power and He gave power for patience, for defeating the pains and the death. This is for the merciful one exceeds on himself, out of love, all the way up to suffering and to enduring the death, for others, with strength. The mercy and the love increase the powers for enduring the suffering and the death. And in Christ Who is also God, the patience out of mercy it had so much power that it overwhelmed the suffering and it elevated Him from death.” (Stăniloae 1995: 192)</p>	
192	<p>“In suffering and in sacrificing my life for others, even I reach beyond me. And even when I do not do that with the conscience that I am going towards God, I still am going towards Him, through the strength of the spirit. The mode I do that with the conscience that I do it by addressing myself to God, for my brothers. Christ deepened Himself, with His humanity full of love for His brothers, into the Father's godhead – namely His too -, and He moves, as answer, the Father's love and power for His humanity, but also for all the ones whom He brought Himself as sacrifice for. Only by totally forgetting about yourself, in your self-giving to others, you fully deepen yourself within him, producing, as answer, the wave of his love. And when you do that for others, by self-</p>	Personalism

	<p>giving to God, the wave of His love is moved, as answer to your love, also upon the ones whom you love, up to forgetting about yourself for them. But by this, the ones who forgets about himself, in the same time he is elevated, to the union with That One Whom he brings himself as sacrifice for the ones whom he loves, and who brings those ones too, to God, through his example and power. And if the death, as sacrifice, it elevates the one who sacrifices himself, to a higher life, and the ones whom he sacrifices himself for, it is elevated to a higher life too, the death as sacrifice cannot belong but to a person, brought to a person, and for a person.” (Stăniloae 1995: 192)</p>	
192-193	<p>“Christ as man, by self-giving to the Father for His brothers, He has ascended as no one else, on the height of the total union with the Father, in His humanity too, as he was in His godhead. And on that height will be able to accede His brothers too, if they receive Him as sacrifice brought for them, namely if they are penetrated in their souls by His sacrifice. The one who willingly self-sacrifices, he lives as liberated from all enslaving things, and even as liberated from himself: he lives as partaker to the Person-Absolute, especially when he self-gives to Him. Christ, he defeats as no one else, the death through his death, for in accepting the death by Him, as total self-giving to the Father, for the ones whom He made as His brothers, out of love, it was manifested a loving strength of His person, towards the Father, for the people. And the strength which He enters the state of death with, namely the</p>	Death

	<p>strength of renouncing to an inferior mode of life, which is in the same time the power for entering a superior mode of life, it was coming to Christ out of His godhead. That power was received by Him with His sinless humanity, through all the power potentially being within it, and that was potentiated at maximum through the union with the godhead. A humanity liberated from the sin's weakness, and which has become by this too, totally transparent for the Godhead Whom the humanity was united with, in communication with the Godhead and penetrated by the Godhead, it actualizes in itself untold resources, increased by the strength coming to it from God, for the victory upon the greatest human weakness. This is for, by being dead, in Christ, all the impulses which separate the humanity from God, Christ's humanity fully opens to God's powers." (Stăniloae 1995: 192-193)</p>	
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